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The Great Adventure—Life

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We so often hear Death spoken of as "The Great Adventure" that we have come in time to think of life as a drab and humdrum thing whose entrance is marked by a wail and whose departure is rounded out with a sigh. Never was there a greater untruth. Life is a tremendous adventure with something doing every minute. Each incident is full of dramatic possibility, each hour discloses some new vista, each contact is an open door to friendship and opportunity.

We are so prone to think of adventure as having to do only with ships and seas, with prairies and mountains, with jungles and wild beasts, that many of us fail utterly to see the Great Adventure in the every day—fail utterly to grasp Walter Malone's deathless line: "At sunrise every soul is born again."

In this Great Adventure there are five things that make for successful outcome. The first of these is a *Real Imagination*. There are just three realms in which "we live and move and have our being." That is, we have our actions and reactions in just three phases: "our Job, our Neighbor and our God," and these become mere names without Imagination.

Initiative, that thing about which the business world prates so insistently is nothing but Imagination—active Imagination. Compassion, the most God-like thing in man, is really the fruitage of that type of imagination that puts its possessor in place of the other man and gives him the real sympathy, which is a suffering with our neighbor. The Golden Rule requires Imagination as an interpreter, and Imagination is the very wings of faith. Apart from Imagination no man can see or trust or praise the Invisible Spirit—God.

The old story of Sir Christopher Wren and the Three Stone Cutters is eternal in its truth.

"What are you doing?" he asked one.

"Cutting stone."

"And what are you doing?" to the second.

"Cutting stone for four shillings a day."

"And you?" to the third.

"I, Sir, am helping Sir Christopher Wren build this cathedral."

This is the Imagination by which the workman, no matter what his field, steps from laborer to artisan, artisan to craftsman, craftsman to artist.

There are so few who can see it.

There is a story told of a young high school graduate who was sent to Charles A. Dana, the great editor, then in the days of his power, with the suggestion that he "make a reporter out of him." Dana found him next evening sitting in an outer office smoking contentedly, and angered by his indolence gave him an assignment, saying: "Go to Sixth Avenue and write up this wedding." Two hours later he looked out and saw the young fellow lazily smoking his pipe.

"Where is that copy?" he demanded, "the story I told you to get about the wedding?"

"There was no story," replied the youngster, "the groom didn't show up."

"No story!"

The ordinary high school boy of imagination could have made a column and a half of that; he could have painted the weeping bride, the foolish looking best-man, the indignant parents, the unused wedding cake, the confused clergyman—my, what a whale of a story! And doesn't this youngster remind you of the minister (whose name is Legion) who haunts the book stores trying to find something about which to preach when over six hundred vivid, challenging stories lie on his table in the Book of God? Do you blame Mr. Dana for seizing the lad by the neck, kicking him down the stairs and tossing his hat after him? It is only a man with Imagination who can see Life as a Great Adventure, see his Job as part of a great whole, his Neighbor as an opportunity and the Eternal God as his parent, friend and helper.

Yes, and the basic of Faith is Imagination. One has to have imagination to see his way beyond the impassable and to go out as Abraham went, not knowing whither he went.

The only man in the Bible named as "the friend of God" was a childless old man of ninety who, when ordered by Jehovah to "go, take the land of Palestine as a national home for his descendants," obeyed. That was Imagination—

real Imagination. And we move no mountains, cross no Red Seas, ford no Jordans and capture no Jerichos without a great Imagination.

The second essential in the realization of Life as a Great Adventure is *A True Sense of Values*. It would be well for all of us to remember Oscar Wilde's fine distinction in his description of a cynic or pessimist as "one who knows the price of everything but the value of nothing." There are so many things in life that dangle a price tag before the world but are valueless in any true assay.

If there is one great task to which the minister and Christian leader must address himself it is the task of placing before those whom he leads just standards of valuation, for at no other place do men fail as they fail here. The Master asked the undying question when he said, "What shall it profit a man if he gain the whole world and lose his own life?" It is this capacity for proper valuation that is the basis of all great moral decision, for no man, save a rank moral coward, would choose the inferior knowing that there was something better.

The third essential in the making of our spiritual lives a Great Adventure is the *Having of a Great Motive*. The most of us have little reason for the things we do or say. We do not act because of a great moving impulse nor do we refuse to do because of some great principle—we just consent or refuse and let it go at that. And just as discipline is not punishment but a training that makes punishment unnecessary, so principle in a life becomes the motive or force that clarifies in the moment of doubt and strengthens in the hour of decision.

One of our cardinal sins, doubtless, is the assigning of motives to men. The world continually says to us, "Do not measure my corn by your bushel," but when you come to think of it, that is the only bushel by which we can measure it. It is only as we understand the motives of men that we can have just judgment or appreciation of their acts, and it is just at this place that every man, be he minister or layman, should daily make sure that his motives are right, for that is one thing that every man may know. We may be in doubt about the motives of others but no man can withdraw into the secret chamber of prayer and meditation on God's word and have any doubt left as to his own motives.

It is just at this point that the living of transparent, clean lives has its greatest influence. Recently we heard one of the sanest and noblest of ministers "pull a boner," as they say in baseball parlance. He was making a splendid address and quoted from one of the great religious weeklies in such a way as to, under ordinary circumstances, antagonize every Democrat in the group. And yet, out of that body not over two or three were even momentarily jarred by his foolish statement because they knew that his motives were right, and one of them afterward quoted Elbert Hubbard as having said that "every man was a fool for five minutes every once in a while," and added, "that must have been the Dominie's

five minutes." What a fine thing it is to have a community believe in the deep and abiding sincerity of its spiritual leaders! How incumbent it is upon us to sustain that faith by the having of right motives at all times.

The next of these essentials in life as a Great Spiritual Adventure is the *Having of a Plan*. Not a day passes that someone does not ask concerning "the perils of the great city." The mother sending her boy down into the town thinks of that peril as vice—the thing that will tarnish his body and soul. The father adds to this peril the danger of dishonesty and untruth. The teacher fears that mental indolence will rob and thwart his former charge; but let me say after more than thirty years of continuous work with young men that the greatest peril that comes to youth, indeed to any type of manhood in the great city, is *the peril of a planless life*. The most of those who fail never get anywhere because they have not started for any place. As we sum up the failures of life, as we look at our own, and especially as we catalogue the failures of the hundreds of young men whom we interview, we find that they can be classed under the head of three very simple and familiar fireworks.

The first group remind us of those interesting but futile little pyrotechnic devices known as "devil chasers." You place them on the front lawn, light one end and they dodge around for a few minutes and then die, having given a most striking example of distance without direction.

The second of these fireworks is the "sky-rocket," a most promising proposition indeed—so eager to go up and yet so pitifully futile that "up like a rocket and down like a stick" has become a proverb. How many men there are who announce their intention of "going up the line" but who are "back home and broke" before folks know that they have departed.

And the third firework example is the "pin-wheel." It goes like all creation but dies just where it starts—speed without progress.

All of this reminds us of something that Emerson said, to the effect that the three things that every man should keep constantly before him were "where he was, whither he was bound and how, with the least friction and loss of time, he could get from the one to the other." There is no progress apart from a program or plan and no great achievement in this life of spiritual adventure without a definite objective.

How crystal clear are the petitions in the Great Prayer, especially the first petition, and yet we must plan for the Coming of the Kingdom and for the Doing of the Will of God. It is only as we so plan that the achievement may come.

But the Great Adventure can only be put over as we have a Power in our lives that lifts the imagination above the futilities of the mere dreamer, that gives moral tone to all the valuations of life, that motivates our actions with a living faith and makes the plan work, and this Power can only come from one direction—from Above. If we would have our work life and our life work one great spiritual adventure, if we

would fare forth upon a real quest seeking some golden fleece or holy grail under the spell of a real romance we must always remember that there is no power given unto us save that from Above and that the greatest heroisms and the noblest achievements have been those born of great loyalties. I fear sometimes that we forget this Power. We hold so many "conferences" and luncheon committee meetings, we hear so many inspirational addresses, and we are so little in prayer!

Years ago there was a literary man in Indiana (everybody in Indiana is literary). We spent two and a half more or less happy years within the confines of that wondrous State, during which time we met more literary people to the square mile than any other place that we have ever seen. This literary genius, like many others of his ilk, was poor and his necessity became the mother of a great invention. He devised a simple scheme for stopping runaway horses, which, namely, was to have a large derrick in the back of a buggy or wagon, reaching out over the horse. Around each animal, whether they went single or in pairs, there was a surcingle with a ring in it, and attached to the derrick there was a block and fall. When the horse started to run, all you had to do was to pull on the standing part of the rope, lift him into the air by the surcingle, sit quietly in the carriage until he was tired, and then let him down to earth. It was a great idea.

Armed with a cheap magic lantern and a few crudely drawn lantern slides he presented his novel idea to the farmer folk of his native State, charging ten cents a head. He lectured and made a great impression. Hundreds of people flocked to hear him. He then sent on to New York and secured lantern slides representing the crowned heads of the world, the presidents of the great republics and, as far as possible, a picture of the vehicles of state in which they rode, including an exquisite little depiction of Queen Victoria, driving her eight little Shetland ponies, in the carriage named for her. With each of these he made a drawing showing these various notables stopping their runaway teams. Queen Victoria made quite a touching picture hoisting her eight ponies into the air with eight tiny tackles.

By this time his price was twenty-five cents for

admission. It became fifty cents, finally a dollar, and he started on his trip around the world always giving one exhibition before the crowned heads of the different countries.

All went well until he reached Siam, where he found the King of that progressive country driving a white elephant hooked to a two-wheeled chariot and, nothing abashed, he made a drawing of His Majesty hoisting the spotless pachyderm into the air. The King of Siam, however, was not as guileless as he seemed and in his entourage he had a hard headed, clear thinking British engineer utterly devoid of any sense of humor. Being called in consultation by the King as to the feasibility of the device, he turned to the Indiana inventor and asked a single question: "Where do you get your purchase for the tackle?"

The Indiana man threw up his hands and replied, "You are the first man in all this trip who has placed his finger on the fallacy in this whole scheme." Forthwith he continued his journey around the world telling his story and showing his slides to the joy and comfort of hundreds and always ending with the sound comment of the English engineer and drawing a moral well worth while.

From this simple tale we may learn probably what has been the source of so many failures on the part of those who have sought to lift the world. They have had the Imagination to see its need, they have had a Sense of Values, they have had Right Motives, they have had marvelously efficient plans and programs, but they have had no "purchase" for their spiritual tackle, no grip on God that gave them power, and the great enterprise died because of this.

Life is a Great Adventure—a Great Spiritual Adventure. The opening petition of the Deathless Prayer—"Thy Kingdom Come"—stands as a challenge to us as we go out into the world to which that Kingdom has but slowly come, seeing that imaginative vision, weighing values in a spiritual scale, right in our motives, clear in our plans, "strong in the strength which God supplies through His Almighty Son." This way lies something new and the world is waiting for those who are willing to attempt again this Great Adventure.

The Minister and the Times

REV. JOHN McDOWELL, New York, N. Y.

Every minister today is face to face with two very definite demands. The first is that of the reactionary, who wants the minister to aim at nothing and hit it hard. The second is that of the radical, who wants the minister to aim at everything, and hit nothing. The wise minister will refuse to comply with either one of these demands. He will read again his commission as given by Christ and recorded in the New Testament, and then go ahead with his work. The minister we need today is the minister who is not afraid to reason nor ashamed to believe, the minister who stands for both reason and faith,

for science and religion. In a word, we need today the minister who will spend his time in playing the game rather than in discussing the rules. There is a growing indifference to the non-essentials in Christianity, but there is evidence that thoughtful men care for the essential truth, for vital duty and for the genuine spiritual interests of life. Even though much of the external forms of ecclesiastical Christianity may be slipping away, the serious-minded are clinging to the fundamental truths of Christianity as stated in the New Testament because they inspire faith; they give moral courage and hold up worthy

ideals of living. The minister of our times will be a student of the Will of God, of the Word of God and of the Work of God. In his thinking and in his work, there will be no divorce between the God of revelation and the God of nature. Too many ministers today are allowing themselves to be overwhelmed by the times. They are thinking more of the times than of the truth, more about conditions than about Christ, resulting in a ministry without an appeal and a message without power. Of course the minister of today must think about the times and must know the times, but it does not follow, therefore, that he will be the victim of the times, allowing himself to be dominated by the ideals of the times or controlled by the demands of the times. As a student of the times he will recognize that history repeats itself and that as a matter of fact our times are like the Apostolic times in at least three respects:

First: We, like the Apostles, face a great unfinished task, that task being the Christianizing of the world involved in obeying the command of Christ to go into all the world.

Second: We, like the Apostles, have an indwelling Christ. The historical Jesus has become the eternal Christ. The visible Jesus has become the indwelling Christ. Our source of authority and power, like their source of authority and power, is to be found in Jesus Christ, and in Jesus Christ alone. Matthew 28:20—"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

Third: We, like the Apostles, face a world of unrest due to three great currents of thought which give rise to three great problems:

1. The problem of the Jews. Conservatism versus radicalism, the old versus the new. This problem called forth the Epistle to the Hebrews, in which the author was endeavoring to show that the new completed all the truth of the old and gave a complete revelation in Christ.

2. The problem of the Greeks, which, in essence, was an effort to reduce Christianity to a philosophy, practically saying that everything in religion had to submit itself to logic. This tendency called forth the letter to the Colossians in which Paul announced the emancipation of Christianity from Greek philosophy and proclaimed the completeness of Christianity in those memorable words found in the 2nd chapter, "Ye are complete in Him." Paul had no place in his thinking for a hyphenated Christianity.

3. The problem of the Romans, which was in short nothing less than a materialism which regarded everything in the world as being dead—God was dead and the world was dead. It was into this world the Apostles were sent by Jesus Christ with his message. Any one who goes beneath the surface of things today will discover at once that the modern world is not unlike the Apostolic world in at least three respects. Christ knew the world of his day and he knows the world of our day. Over against the world of the Apostolic times Jesus Christ put the Apostolic Church which was a converting, conquering, transforming

church. The secret of its power was not found in its organization for it had very little, nor was it found in its resources for it had none, according to the world's estimates. It was not found in its numbers for they were few, nor was the secret of its power found in its prestige for its members were largely from the humble people. Where, then, is the secret of this converting, conquering, transforming church to be found? It is found in one fact, and one fact only, namely, that the Church had an Apostolic ministry. But this raises the question at once, what was the secret of the Apostolic ministry? Where were the hidings of the power of these simple, strong-hearted, great-spirited men? Or, in other words, what made the Apostolic ministry? Certainly not their learning for they were not learned men. Certainly not their knowledge of an elaborate theological system, for they had none. The outstanding fact is that these men were men of power through a vision of Jesus Christ. He was the subject of all their thinking, the object of all their living, the inspiration of all their serving, the bond of all their unity and the hope of all their progress. They found their message and their mission in him, not in their philosophy, not in their ingenuity to devise methods, but in him. One cannot read the record of their lives, their preaching and their work without being overwhelmed with this fact. They feared nothing but their failure to see Christ, to hear Christ and to obey Christ. The condition for filling the place of Judas, the betrayer, was that the one chosen should have seen Christ after his resurrection from the dead. It was the vision of the risen Christ that transformed Saul, the persecutor, to Paul, the preacher; from Saul, the murderer, to Paul, the missionary and the martyr.

Certainly, if the Church of our day is to become a converting, conquering, transforming Church, it must have again an Apostolic ministry. And it can have an Apostolic ministry only as the ministry of our day comes under the spell and the power, not of some theory of interpretation, or, some plan of the ages, or some mode of worship, but under the spell and power of the vision of Jesus Christ. The greatest need of the ministry today in America is a spiritual awakening like unto that experienced by the three disciples on the Mount of Transfiguration. The record says that when they were fully awake they beheld his glory. Only as the modern ministry has a similar awakening will it behold his glory. And only as the ministry of our day beholds the glory of Christ, the glory of his person, the Son of God, the son of man, the Saviour of the world, the glory of his mission, the saving of the individual and the saving of society, the glory of his message in terms of salvation and service, the glory of his method, contact with men, the glory of his spirit, love to the uttermost, will the ministry of our day make the Church a converting, conquering, transforming Church. The moral and spiritual needs of men are asserting themselves today. The immortal spirit cannot be satisfied with material things. Men are realizing more and more that

when their bodies are fed and clothed and housed, their deepest needs are not all met. Their deepest needs are faith and hope and love. Take faith in God and in man out of men's lives, and you wreck the whole structure of human society.

The Christian faith has nothing to fear, except that men may be satisfied with defending the Gospel instead of preaching it; that they will argue for the supernatural, instead of doing the supernatural; that they will spend their time

proving the immortality of the soul instead of living the immortal life. One twice-born man is a better defence of the Christian faith than many volumes on the psychology of conversion.

A vision of Christ more than anything else today will unite the Christian forces and meet the needs of our times. Nothing else will do it. All other efforts at union and satisfaction have failed. The one heart-burning cry of the ministry today should be, "Sirs, we would see Jesus."

Paul: The Drama's End

"I Have Fought A Good Fight!" Final Drama Sermon on Paul the Premier Apostle

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Episode I. "I Appeal unto Caesar."

(Following events crowd fast. From Ephesus to Macedonia Paul hastens to Corinth; thence on final journey to Jerusalem, pausing at Miletus for that pathetic farewell to the Ephesian Elders; then, ever pressing forward despite many inspired warnings of danger, he arrives at Jerusalem just before the Feast of Pentecost. And now behold how the Holy City welcomes her most heroic son! Standing in the crowded temple he is recognized by pilgrim Jews from Asia, who leap upon him screaming:)

"Men of Israel, help! Here is that accursed Paul, who hath journeyed everywhere reviling Israel, railing at Moses and the holy Law, deriding our religion and dishonoring our temple; and now hath he even brought profane heathen into this holy house!

"Seize him, true Israel! Let him not escape again: drag him forth from the holy place and tear him in pieces!" . . .

From every side they rush together, crying: "Paul! Paul! Here is that accursed renegade, Paul! Kill him! Kill him! Kick him! Beat him! Drag him out, and tear him in pieces!" . . .

"Ho, Chief Captain of the castle! Those fool Jews are fighting again! All Jerusalem is in uproar! Soldiers, soldiers; bring soldiers quick!" . . .

"Ah, the knaves! What are they fighting over now? Ho, there! Centurions! Bring bands of soldiers instantly! Follow me down to that shrieking mob yonder in the temple enclosure. Come flying!"

"Here, ye Jews, what meaneth this? Leave off that violence! Cease beating that man! Who is he, and what hath he done?"

"It's Paul!" . . . "renegade!" . . . "hath profaned the temple!" . . . "hath dishonored Moses!" . . . "hath attacked Israel!" . . . "hath scorned our holy Law!" . . . "renegade . . . scoundrel . . . hated traitor . . . he ought to die . . . kill . . . kill . . . KILL him! TEAR HIM IN PIECES!" . . .

"These crazy Jews, who can deal with them! Centurions, pick that man up between you and carry him. Soldiers, form a ring about them with swords and spears and press back this howling mob! So. Now, forward to the castle

stairs. Fling open the gate; let none of this mob follow up the stairway; take now the prisoner into the castle to be examined!"

"Sir Captain, may I have a word with thee?"

"What, canst thou speak Greek? I took thee for that rebel murderer from Egypt. Well, what wouldst thou?"

"I am a Jew, a citizen of the Cilician Tarsus thou knowest of; I fain would make my defence before mine own people; suffer me, I beseech thee, to address them from this upper stair."

"Speak on: thou hast permission."

"Brothers and fathers, hear my defence! I am a Jew! I was trained and I was zealous. For my zeal I persecuted these Christians with all my might, until that Jesus Christ himself conquered me, called me, and commanded me that I should go afar and proclaim his name unto the Gentiles, and" . . .

"Kill him! Kill him! He isn't fit to live! He disgraces the earth! Away with him! T-e-a-r him in p-i-e-c-e-s!" Thus the Holy City welcomes her hero home!

(The following morning. The Sanhedrim has been summoned. Paul is brought before the august court to make his second defence. The prisoner speaks:)

"Men and brethren, I have lived in all good conscience before God until this day" . . .

"Smite him on his lying mouth!"

"God shall smite thee, thou whited wall! Dost thou sit there to judge me under the law? And yet contrary to the law thou commandest me to be smitten!" . . .

"What! Reviling God's high priest?"

"Brethren, I knew not that he was the high priest" . . .

"Men and brethren, I am a Pharisee! I was born and reared a Pharisee! The Pharisees believe in the resurrection of the dead: the Sadducees deny! And it is for my faith as a Pharisee that I am attacked" . . .

"Hearken, brother Pharisees, this man is a good man! He is innocent of any wrong-doing! What if some spirit or angel hath spoken to him? Never yield a faithful Pharisee to these unbelieving Sadducees!"

"Ho, ho, ye Pharisees, we will him in spite of

you! Drag him from their hands! Kill him! Kill him! TEAR HIM IN PIECES!" And so as wild dogs fight over their quarry, thus these holy Pharisees and cultured Sadducees fight over Paul!

(The prisoner rescued again, the balked Jews plot assassination; Paul is sent to Felix the governor, and once more makes his defence; then again before the new governor, Festus; then before King Agrippa and his royal train; and each defence is a masterpiece. But despairing of justice Paul finally cries, "I appeal unto Caesar:" and the official response is made, "Hast thou appealed unto Caesar? Unto Caesar shalt thou go." And that Caesar was . . . NERO!)

Episode II. Christ's Hero Before Satan's Hell-hound.

(There follow the departure for Italy, the thrilling shipwreck, the storm-stayed winter; Rome at last; then two whole years as a trusty in hired lodgings, yet always chained to the Roman guard—two years of marvellous spiritual activities and fruitage, though in prison. And then at last, face to face with that hound of hell, that worst, blackest, foulest, fiercest fiend in human form, Nero. Nero, that depraved degenerate, concocted of "mud and blood," whose horrid and nameless crimes, from the murder of his own mother and his own wife to the fiery martyring of countless Christians, fill up the whole black catalogue of inconceivable iniquities and satanic sins; Nero, whose name is the very synonym of vice, and himself the very shame of humankind! Christ's Hero and Satan's Nero are face to face! Yet for that hero's sake, Christ holds that hound in leash!)

Christ's Hero and Satan's Nero are face to face! Yet for that hero's sake, Christ holds that hound in leash!)

"Thou dog of a Christian Jew, what sayest thou for thyself? Be brief."

"Your Imperial Majesty, a Jew I am by blood; a Christian I am through grace; but by birth I am a Roman citizen—a Roman citizen now seeking justice at the hands of my lawful Emperor, Lucius Domitius Ahenobarbus Nero."

"Well spoken, Jew. And if thou be a Roman citizen, I'll hear thine appeal. Speak on and state thy case."

"Your Majesty, full four years have I been a prisoner, at proconsular Caesarea and at imperial Rome; and mine only crime is that the Jews do hate me for being a follower of our true Messiah, Jesus of Nazareth, who was crucified."

"Who is this Jesus of Nazareth, Jew? And what hath he done for thee, that thou shouldest be his followers?"

"Who is he? He is the great God and our Saviour! He is God manifest in the flesh; he is God over all, blessed forevermore" . . .

"What nonsense is this thou speakest, Jew? God? What god is he? Perchance mythical Mars, or imaginary Apollo, or forsooth that fabled deity, great Jupiter himself? Art thou mad enough to believe in such as these?"

"Nay, Imperial Majesty, he is none of these, and no false fabled god at all. He is the one true and eternal God, who made the skies, the seas, and this solid earth; who reigneth on high and is lord of all, both men and angels; who is the awful King

of every land and nation, and is terrible unto the the kings of the earth."

"Silence, Jew! I am minded to have thy head smitten from thee where thou standest. Know thou that I am Imperial Caesar, and there is no king anywhere but ME; neither is there any being in the heavens nor on earth that dares resist my puissant, yea, mine omnipotent will!"

"Alas, Imperial Majesty, many ages ago there was a king over great Babylon, that mighty Rome of old, whose name was Nebuchadnezzar; and that king lifted up his heart in pride and defied the heavens. But the same hour the eternal God of heaven spake the fell word, and proud Nebuchadnezzar became a raving maniac, and rushed forth to the deserts to dwell with the wild beasts—until that he had learned and confessed that the Most High GOD ruleth in the kingdom of men, and that those who walk in pride he is able to abase. Earth's mightiest Emperor is never so mighty as the Infinite GOD!"

"Your Imperial Majesty, that holy and terrible God is not a man, but the eternal Jehovah; he is the dread Avenger of all sin; in that dire day which cometh, every man, the highest as the lowest, must stand before the awful judgment seat of God and give account! This is the God whom I worship; and Jesus of Nazareth, whom I follow, is his only Son!"

"Well, Jew, I know not why Imperial Caesar should thus hearken unto thee; but declare thou what this Jesus of Nazareth, of whom thou speakest such mad words, hath done for thee that thou shouldest be his follower."

"Your Imperial Majesty, though I had hated and persecuted Jesus he loved me and laid down his life for me. But I continued to hate him and to persecute his followers. One day, as I was going on such errand of hate, and was drawing nigh to Damascus, at midday, O mine Emperor, suddenly there shined round about me and them that journeyed with me, a dazzling light, ten-fold brighter than the sun; under the terror of that heavenly vision we all fell to the earth, and I heard a voice speaking unto me, 'Saul, Saul, why persecutest thou me? I am Jesus whom thou persecutest. But arise and go into Damascus, and there it shall be told thee what thou must do.'"

"Blinded as I was by that fierce light, they led me by the hand into Damascus. Three days remained I in darkness, and did neither eat nor drink; but much I wept for my sins, and much I prayed to God. After three days a messenger from Jesus came to me, mine eyes were opened, I was baptized, all my sins were washed away, and I was commanded to go forth everywhere and preach Jesus as the Lord and Saviour of all who will believe. Wherefore, O mine Emperor, I was not disobedient unto the heavenly vision, but preached Jesus as the Saviour, first in Damascus, then at Jerusalem, and then throughout Jewry. After I had so done, Jesus by his Holy Spirit sent me forth to preach these words of everlasting life through faith in Jesus to all the nations in thy great Empire. It was for this that the Jews, who

had hated and crucified Jesus, persecuted and sought to slay me, though I had done no evil: and to escape their malice and obtain justice did I appeal unto thee, O Imperial Nero."

"And thou shalt have it! Hearken, Jew; whether thou art a madman I am not sure; but sure I am that thou art no vile and wicked criminal. Thou art acquitted; go thou free. Behold, I, Nero the Emperor, so ordain. Get thee hence—but see my face no more!"

Episode III. The Uncaged Eagle's Final Flight.

(That same night "Paul the Aged" makes plans for a fourth far-flung missionary journey. In vain Luke the beloved physician beseeches him to curb his soaring ambition in prudent care for his failing health and strength; Paul's spirit drives him to undertake even bigger things. And so the great Eagle spreads his wings for flight once more. But alas for human plans: that flight proves all too short. Paul reaches Troas, and at the house of Christian Carpus, Amplias, a swift courier from the church at Rome, brings him this terrible message:)

"O beloved and honored Paul, I have sad news for thee! The mighty city of Rome lies in ruins of smoking ashes! Though men dare not say it above their breath, 'tis whispered from mouth to mouth that the Emperor Nero himself did set imperial Rome on fire, that he might revel in the vast drama of the burning of old Homer's Trojan city in literal reality. Be that as it may, this we know, that Nero hath laid the charge of this monstrous crime upon the innocent Christians; that heathen hatred hath flamed up against the Christians with the fury of the fires that did devour Rome; that Nero himself hath encouraged that hatred by the most horrible persecutions of our Christian brethren, so that the church of Christ in Rome is well nigh extinct; and also that the emissaries of that persecution are rushing far and wide over all lands to hunt down the Christians for death.

"O Paul, I am sent to warn thee of thy danger, and urge thee to flee at once to some remote and secret hiding place, lest thou again be brought before Caesar, from whose cruel vengeance thou shalt not escape."

"Amplias, my beloved brother in Christ, it is indeed heavy news that thou dost bring me from my dear church in Rome! Alas, alas, that such woe should fall upon the sheep of the Lord's flock! But as for myself, I count not my life dear unto me. Whensoever it be the Lord's will, I am ready to lay down my neck."

(Even while they talk together there is a clamor at the outer door:)

"Open! Open, in the name of the Emperor! . . . Abideth Paul the Christian in this house? I am an officer come from imperial Nero with orders for his arrest, as being a leader of that criminal sect that laid our glorious Rome in ashes."

"Yea, I am Paul, one of the least of the Christians; I am ready to go with thee as thou dost require; yet do I assure thee that neither I nor any other Christian hath had aught to do with that wicked deed, of burning majestic Rome, the Capitol of the world."

"That shall be for the Emperor to decide; meanwhile it is mine to deliver thee in bonds in Rome, and with all speed. Soldiers, chain the prisoner, and let us forth at once! This is a ringleader amongst these hated Christians; ye shall answer for him with your lives, if he escape."

Episode IV. "The End Crowns All."

(Paul is back in Rome! A dark, deep dungeon in the Mamertine. Alone now save Luke. Yet a pathetic letter brings his beloved Timothy. The swift trial is over, the death decree signed. We are now to see Paul's last day on earth. The face of Timothy is bathed with tears while he speaks:)

"O my spiritual father and my more than friend, how can I say farewell? To thee I owe my spirit's life, my soul's hope, my heavenly inheritance! Thou art dearer to me than all else: I cannot, cannot give thee up!"

"Nay, Timothy, my beloved son in the Spirit, say not so. Not to me but to our Lord Jesus dost thou owe thine all. And though I be taken from thee the Lord will abide with thee, which is far better. Timothy, I do love thee as mine own soul; be thou faithful even unto death, that in due time thou mayest receive the crown of life. And then thou and I shall rejoice together in the presence of our Christ! Let this glorious hope sustain thee, Timothy, my dearest son."

"O, my father Paul, thou wert ever full of courage and of cheer! A brave heart hast thou, and an overcoming faith. But now that the end draweth so nigh, I fain would ask thee a question that lieth close to my heart."

"What is it, dearest son? Ask what thou wilt, and I will answer thee."

"Here then is my heart's question: Dost thou now regret thy life of long labors and of sufferings for the Church? Hast thou been in any wise repaid for all thy scourgings and thy beatings, for all thy hungerings and fastings and weariness, for all thy defamings and revilings and false accusings? I must need say it for it is true, that thy life seemeth to me to have been one long and bitter failure: thine own nation did cast thee off, the churches thou hast founded have often proved unfaithful, thou hast suffered the loss of all earthly possessions and honors, thou hast lived as an outcast and a hated man. And for what? What reward hast thou received to compare with all the cost?"

"O Paul, Paul, now that the end hath come, wouldest thou go through it all again; or wouldest thou rather choose to live as Saul the honored Pharisee and ruler of the Jews, as thou mightest have remained? Tell me, my father!"

"Timothy, dear son, I also will ask thee one question. I found thee a care-free and happy youth; I called thee to go forth with me on hard journeys; I have won thee no wealth and led thee into no honors: dost thou regret casting in thy life with mine? Wouldest thou turn thy back upon me, if it were now that I were calling thee as I did at the first?"

"Nay, nay, dear father Paul! Joyfully would I lay mine hand in thine to go forth to whatsoever

toilsome journeys, whatsoever hardships and dangers, that I might walk with thee!"

"And wherefore, Timothy?"

"Wherefore? For love's sake, Paul my beloved!"

"Timothy! Thou art my noble hearted son!

"And Timothy, thou hast thyself given my answer to thy heart's questioning. Yea, for love's sake—for love to the blessed Jesus, who loved me and gave himself for me, who hath filled my life with his glory and my heart with his grace, would I joyfully lay my hand in his, and go through ten-fold more of these tribulations—which in comparison truly are as nothing!

"For love's sake! Ah, the measureless love of Jesus has been my reward all the way: and the love of Jesus it is now fills me with rapture as I go to meet him yonder.

"Yea, Timothy, the end hath now come: I have fought a good fight, I have finished my course, I have kept the faith . . . Henceforth, the crown! The heavens are bending to receive me! . . . I shall soon . . . soon . . . see my Lord . . . whose I am! . . . Praise and thanks and glory be to his holy name! . . . Welcome, Martyrdom! . . . Enter, thou soldier of Caesar, who art here to lead me . . . welcome, thou Executioner, come to conduct me through the Bloody Gate . . . beyond which I shall find and clasp the nail-pierced Hand . . . see and kiss the nail-pierced Feet . . . be gathered into the waiting Arms, which for me were stretched out upon the Cross of Golgotha . . . and be pressed close unto that riven loving Heart of Jesus of Nazareth, my King and my GOD!

"Master of my Life and Soul, into THY Hands I commit my spirit!

"O Death, where now is thy sting? O Grave, where now is thy victory? IT IS ALL, ALL . . . JESUS!"

Episode V. Apollos the Eloquent Sums It Up.

(The news of Paul's martyrdom comes to Ephesus where Apollos is laboring. All the Christians beseech the eloquent preacher of Christ to address them concerning their lost leader; the following Lord's day evening there is a great gathering of the faithful. There are Scripture readings, songs broken with weeping, prayers of passionate sorrow yet triumphant faith: and bye and bye Apollos lifts his majestic form which towers above them all, his great head of hair, like a lion's mane, his wonderful deep eyes glowing as coals of fire, and while men look upon him his face seems radiant as the face of an angel. In rich, vibrant voice that trembles with tears he begins to speak—and "they hush their very hearts who hear" that indescribable address, such as only a martyred Paul could call forth, and only an inspired Apollos could utter.)

"Children of God—Followers of Jesus—Friends of our martyred Paul:

"THE END HATH COME!"

"The end of our earthly companionship with that soaring spirit, that eagle-winged soul whom men called Saul of Tarsus, and Paul—but whom God's Seraphim long since have named, 'Nesher Y'hovah,' the Eagle of the Lord! While we live upon the earth, we shall see his face no more.

"THE END HATH COME!"

"The end of his unutterable toils and labors for the Church and Kingdom of our Christ! The end of his weariness and watchings, of his hungerings and thirstings, of his tempests and shipwrecks, of his mobbings and scourgings, of his dungeons and his deaths! No man ever suffered so much, so meekly, and so jubilantly as Paul hath suffered (yet singing) for Jesus; henceforth he shall suffer no more, but sing eternally.

"THE END HATH COME!"

"Yea, the end of his death-grapple with Satan and hell; the end of buffeting his body and wrestling with the flesh; the end of soul-anguish over unconquered sin remaining in himself, which his pure soul could not endure. The battle hath been fought out, the victory nobly won, self-conquest through the grace of Christ become complete. The end hath come!

"But the end of travail is the beginning of triumph! The end of Paul's earth life shall prove the beginning of his greatest work on earth.

"That God elected and made use of Paul for exceeding great and precious things we know. Chosen of God to see that Just One, to hear the words of his mouth and to be his witness, Paul preached Jesus with wondrous power.

"Selected as a mighty one to break down the middle wall of partition standing strong between Jew and Gentile from of old, Paul made both one in the freedom of the glorious Gospel of Jesus.

"Chosen of God for this very thing, Paul became the profoundest thinker of all holy men of the ages, who have written by the inspiration of the Holy Ghost; so that Paul's epistles to the Churches shall ever remain the deepest of 'the deep things of God' revealed in the Scriptures of truth. Not Moses the great Lawgiver, not Isaiah the chiefest of the Prophets, not David the sweet singer of Israel, hath written so deeply nor so divinely as hath our wonderful Paul. Though dead, he by those writings yet speaketh, and shall speak more and more mightily as the years increase, until there shall be time no longer! And his mighty missionary labors shall bear measureless fruit through ages yet unborn.

"Beloved, the Lord hath revealed unto my soul visions of the far future; down the ages I have seen our Paul, standing the princeliest figure in all God's chosen Church, molding the thought, inspiring the ambition, inciting the zeal, impelling the labor, and evoking the heroism of a thousand generations of faithful Christians!

"And now, hearken unto me, Beloved, while I deliver to you the mysterious message sent from the Unseen.

"Yesternight as I lay upon my couch after long wrestling with God in prayer with great strivings of spirit, it seemed to me that gently as I were falling on sleep I was lifted upon the golden pinions of a mighty angel and borne far aloft through the silent boundless regions of the sky. I know not for how long we journeyed, but at last we came within the gates of that City which hath foundations, whose builder and maker is God. There I did see ten thousand times ten thousand and

thousands of thousands, an innumerable great multitude out of every kingdom and tribe and people and nation, standing before God and before the Lamb. The sky was above them all like unto a vast vault wrought from a radiant diamond; the earth beneath the feet of all was of pure and luminous gold; the air about them all was a gloriole of light. All faces were bright with unmeasured bliss, all eyes were deep with divine vision, all lips overflowed with song.

"Then I dared to lift mine eyes on high, and behold I did see the very throne of infinite glory whereon was seated the Son of the Highest, Jesus the Crucified. And, lo, close at his right hand was a seat of wondrous beauty, having a writing in gold which said, '*His for Whom it hath been Prepared of my Father.*' And on that seat of chiefest honor I did see, yea, with those eyes did

I behold, PAUL—our own Paul for whom we weep today! And when I saw it I was glad.

"His face was wondrous glorious to look upon, and full of sweet content. But that which I did most note was, that his eyes seemed to see naught save One only: he was ever gazing full into the face of Jesus! And gazing, he was transformed into His very Likeness!

"When I had looked long, the great angel caught me up again upon his shining wings and bore me swiftly back to earth; and he said to me, 'Go thou and tell what thou hast seen, unto them who have loved Paul the beloved of the Lord!' And I have told.

"So let us follow Paul, even as he followed Jesus: thus shall we also win unto that PRESENCE OF THE GLORY! Amen."

Series on Practical Church Advertising

Number 2—The Copy

SEWELL PEASLEE WRIGHT, Springfield, Ill.

(For the first in this series, see the September number of *The Expositor*.—Ed.)

To the average person, preparing an "ad" is merely a matter of writing copy. As a matter of fact, that isn't quite the truth, as we shall see next month when we discuss the "dress" of our "ads".

There is no doubt, however, but what the copy is the most vital part of the average advertisement. We will skim over the surface of the subject, covering its many phases as ably as we can; but it should be borne in mind that writing copy is only primarily a matter of education—the real lessons are learned only in the school of Experience.

You will remember that last month we compiled certain facts; namely, whom we wanted to reach, what we wished our advertising to accomplish, why people didn't attend our church, and why they should attend it. Now we'll discuss the uses of these facts.

Let us suppose that we wish to reach a certain type of person who is all too common these days, the so-called "practical Christian." The kind of a fellow who tells you that going to church doesn't make you any better; that some of the crookedest men he knows are church members.

This man is good at heart, and he honestly believes what he says—most of the time. Conscience shouts loud enough to break through his pleasant little conceit once in a while, but as a rule he is honest, conscientious, fair-minded and all that sort of thing. He lives a decent life, is a good fellow in every way—let's direct this "ad" at him. Like this:

"I Don't Need the Church!"

There are a lot of folks who will tell you that. "A man can be just as good a Christian and not go to church as he could by going!" they'll tell you.

Leaving the Bible and the teachings of Christ out of the matter entirely, let us ask if

a correspondence course is as good as actual attendance at college; let us ask why good doctors keep going back to college for post-graduate work, after they have had years of successful practice out in the field; let us ask why you follow a stream to its source, and drink from the spring that feeds it rather than from the polluted water further along?

The church is a school for Christians, training them in Christianity; it is a source of higher learning for the workers of the world, it is the fountain-head of Truth—for from whence cometh religion, if not from the church?

You don't need the church? No, no more than an infant needs its mother or a man needs his God.

It will be easier to show just how to write copy by discussing specific piece of copy than by just giving a lot of vague rules, so that is the procedure we will follow. Take the above for an example.

Our headline comes boldly out with the anti-church argument that always comes to this man's mind when you mention the church to him. It will, therefore, attract his attention.

The copy itself leads the reader along by easy logical steps that are neither preaching nor yet argumentative, and then, having got the reader up to a certain point, he is suddenly confronted by a fact which has been lurking in the background all the time. And there the "ad" stops, at just the right instant, to let the reader think it out for himself. It is a good "ad".

We all know what an influence women are. Their delicate hands have overthrown empires, decided the destinies of nations. To decide what course of action shall be taken by their own immediate family is easy for them. Perhaps you know how that is from personal experience?

The ladies are worthwhile helpers. Get enough of them on your side and the battle is won. How

shall we reach them? Think a moment. What is the chief characteristic of woman? Vanity? Ah! Let's see!

Men Are Molded by Their Women-folks

A man's mother is the greatest influence in his life. After her come the girls he associates with in his early years, and later, the girl he marries. Know a man, and you know his women-folks; their impress is indelibly stamped upon his character, his habits, his very self.

You women have a tremendous responsibility upon your slight shoulders; this business of molding the characters of men. Getting the men to come to church often enough to keep the spirit of Christianity burning brightly is an important part of that duty.

The headline pats the woman on the back, whispers slyly, "Here's somebody that knows you!"—for every woman realizes the power she has over her men-folks.

She reads on. Then what? We've delicately flattered her vanity with our headline. Now we tell her that she has a heavy burden to bear. Women like that; they love to be burdened—or to think they are. You know how they'll get together and tell each other how much they've done that day—the while the luncheon dishes stand unwashed? Notice those things; knowing human nature is knowing how to write advertising.

Now we've got her in a receptive mood by a bit of flattery and a bit of catering; now we'll tell her about her duty in getting her men folks to church. Duty isn't a good word, as a rule, to use in advertising. People hate a duty; it sounds like work, and, as Emerson says, we are all as lazy as we dare be. Right here, however, "duty" is a good word. The reader is in a mood to do her duty, especially a good duty like this. She is at a pitch where she knows she will feel warm and self-righteous if she does this duty—and she'll do it!

You all know the family that carefully sends all the youngsters, each with a penny or a nickel clutched in a freshly-scrubbed paw, but neglects to come itself. Let's write them an "ad"—like this:

Don't SEND the Youngsters—BRING Them!

Children naturally look to their parents to set a good example. Their youthful minds wonder why *they* should go to church or Sunday School while Dad and Mother stay home and read the Sunday papers. Things like this stick in children's minds for years.

Bring your youngsters to our Sunday School, and join one of our Bible Classes. You'll be setting an example then that your kiddies will be glad to follow.

The headline will get the attention of parents. All normal parents are interested in their children. They'll want to know about this "Don't send them; bring them!" business.

Folks who think enough of their children's^s welfare to send them to Sunday School are good people. They will be touched by the logic of the statement that children get their ideas of right and wrong from their parent's actions.

The beauty of this "ad" is that it is so perfectly logical that the statements can't be denied. The parent says mentally, "That's right; I never thought of it just that way before. I remember when I was a youngster and Dad told me I must never smoke, yet kept on doing it himself I wondered . . ."

And then he'll come to church next Sunday, and bring the Madame and the youngsters along with him, which is as it should be.

A lot of men let their women-folks do the church going for the family, where, if one comes down to the fine point, the masculine element needs the influence of the church far more than their "delegates." And so we'll write an "ad" for these men:

Can You be a Christian by Proxy?

Is it enough that your wife and your daughter go to church? Is it enough that the youngsters go to Sunday School? Is it enough that you donate freely to the church? Frankly, honestly, now, is it?

Can you do your work by proxy? Can you love, or work or eat or sleep or die by proxy? Then, can you worship God unless you, yourself, in His house, bow your head and in person glorify Him who holds you in the hollow of His hand?

There is a question in the headline that arrests attention through its very pertinence. Oh, if you ministers could realize what a pregnant topic you have to write copy on! In ordinary advertising we can touch man only in his pocket-book or his vanity or love of bodily comfort or pleasure; you can probe deep, deep into the very soul of him, and speak with the strongest words in the world: God, Eternity, Heaven, Hell, Damnation and Redemption! But we're off the main track again!

Our "ad" above comes out with a frank plea for an honest opinion. All men pride themselves on being fair-minded; in this case the verdict can only go one way. The "ad" won't make every man who reads it rush to church; it won't even pull in every man that it hits; but it will get results. And results are what we're after.

An "ad" with a general appeal is never as effective as one with a restricted appeal, provided that there is a profitable number of "prospects" who will be reached by that appeal. Sometimes, however, one with a universal appeal will prove very effective:

"I Promised My Mother!"

His clothes lacked metropolitan smartness, and they fitted him none too well. His hands were big and knuckly, and scarred and roughened with work. It was evident that he was a country lad who had only been in the big city a short time.

He was somewhat ill at ease, surrounded by the gorgeously dressed women and immacu-

lately groomed men that formed the congregation of the fashionable New York Church, but he listened intently to the sermon, and sang lustily with the best of them.

The pastor shook hands with him as he left:

"Glad to see you; come again, friend," he invited.

The young man looked up and smiled.

"Sure!" said he, in a matter-of-fact voice, "I promised my mother I would!"

Let's dig back into our memories. Did you ever promise **your** mother anything that you have neglected of late?

Mother-love! Nothing more universal than that. Everyone has promised Mother something at one time or another; many, many of us have made a pledge to Mother concerning going to church. Some of us—far too many of us—have forgotten that pledge.

This is a bit of a story; it is written like a page from a magazine. It is readable, natural, unstilted. It is a good form for any sort of an "ad", if you can write this kind of material; if you can't, beware! The story type must be written carefully, or it sounds stilted, stiff, unnatural.

You see now how we have utilized our information, compiled in last month's article. We have addressed our "ads" to an individual type, one at a time. We have taken his objections and excuses, and tossed them back to him as reasons for attending church. We have marshaled our arguments and, disciplining them with logic, have paraded them before the reader until he has fallen in step behind our banner.

We have taken several "ads" apart, and seen why they do their work. Now let's take some more, and see how well you can analyze them unaided. You will find it mighty fine practice. Jot down first to what class it is directed, and then what the appeal is in the headline. Trace the development of the copy angle, and see how the final punch is brought in. Study these "ads", and, if you'd like to, send your results to the writer, care of this magazine. He will be glad to go over your analysis with you by mail, or take it up in these columns.

Here they are:

Are You a REASON—Or An EXCUSE?

Does somebody say that they go to church *because* of you, or do they use you as an excuse; that they would go if you *would*? In every home there is either a reason or an excuse. Which are you?

Who wants to be an excuse for anything? Especially such a thing as keeping someone away from the House of God? Wouldn't you feel better, you "excuse," if you were a "reason" instead?

Try it and see!

* * *

The Bending of the Twig

You will remember the old copy-book maxim "As the twig is bent, the tree inclines."

From your own experience, you know how true—how inexorably true!—it is.

The Sunday School classes at this church are bending hundreds of twigs and saplings toward the way they should grow; are molding the thoughts and the ideals of hundreds of youngsters who are in the great plastic period of their lives.

Is *your* youngster being inclined the way he should go—or is he following his own inclinations?

* * *

Try This Experiment in Religion!

We're going to ask you to come and join us in our morning services next Sunday—just the one service; just the one day. That isn't very much, is it?

Note how much better you feel the whole day long; somehow, going to church and hearing the word of God, the beautiful music, and mingling with other folks in the worship of the Almighty clears away and relieves the stress, the blueness and the petty troubles of the week, and gives one a fresher, newer, better outlook on life.

Try it just this once—see if we aren't right!

Remember that next month we will take up the important subject of illustrations, media, sizes, typography, layout, and so forth.

Sermon Topics

Goshen Baptist Church, West Chester, Pa.,
R. D. No. 3. Pastor, Rev. Grover C. Walters.

Five Sermons on Prayer

"Lord, teach us to pray." Luke 11:1.

1. What Is Prayer?
2. Why Should We Pray?
3. How Should We Pray?
4. When Should We Pray?
5. Hindrances to Prayer.

* * *

One Thing

1. One Thing Desired. Psa. 27:4-6.
2. One Thing Lacking. Mark 10:21.
3. One Thing Needful. Luke 10:42.
4. One Thing I Know. John 9:25.
5. One Thing I Do. Phil. 3:13.
6. Not One Thing Failed. Josh. 23:14.

* * *

First Baptist Church, Woonsocket, R. I.
Pastor, Rev. Wm. R. Barker.

Road Signs on the Way of Life

1. One Way Street—Slow to the Right.
2. Stop—Look—Listen.
3. Follow Marked Poles—Avoid Making Ruts.
4. Drive on Your Own Side—Slow Down and Sound Horn.
5. Dangerous Curve Ahead.

* * *

Must Continue

Rev. John F. Fazal, of Topeka, Kansas, writes: "Your magazine is so fine that I must continue it. Helpful things, seasonable things are found in every number. I find much that is suggestive and much that is usable on almost every page."

Tact As A Ministerial Asset

REV. JOHN MOORE, Amesbury, Mass.

Tact and talent have often been pitted against one another; and they have often been brought into the comparison that is odious. It goes without saying that the Minister of Christ must be a man with some native talent if he means to be effective as a preacher; it is also quite apparent that the Church needs talent in its ministry now as ever; a third obvious thing is that if the world could be effectually redeemed by great preaching it would surely have been done long ago. Think of the long line of noble preachers in the history of the Church from Peter to Chrysostom, from Augustine to Alex. Maclaren! The Church will always need men of talent; but how many talented ministers weaken their power and wreck their influence because of lack of tact! One cannot but believe that tact is one of the greatest talents man can ever be endowed with. Happy and successful the minister whose quiver is full of its well-feathered arrows!

Tact has, of course, from the viewpoint of the minister quite sinister connotations and slippery associations. We think of lawyers in legal rivalry, all the arts and artifices mobilized and in full planopy of action to make the worse appear the better reason. Talent spoke both learnedly and logically; but somehow tact spoke triumphantly! It carried no weight, made no false steps, hit the nail on the head, at the last twisted Learning and Logic into the rut of misfortune and complete defeat. Ah, we say, Sophistry pure and simple! And then we wonder where principle leaves off and expediency begins. At the Bar we know that tact "gets there"—where are attorneys' and clients' fees. But the minister . . . ?

We recall the game of politics. We remember how talent gained the ear of the House, the Caucus, the Town Meeting, the political assemblage; but tact came along and by sheer subtle sinuosity won its heart—and secured its votes! Our memories are full of incidents of the political gamester's knack of slipping into the other fellow's seat with the amiable smile of a boa-constrictor; we know he got there by the deft stroke, the neat movement as of a billiard ball gliding into the pocket. We ministers have seen Tact in Politics devoid of Wisdom, lacking in profundity of thought, sweep through zone after zone as triumphantly as Paderewski's dexterous hand flourishes through the chromatic scale. So we shake our heads and wonder: Tact? . . . It manifests the air of the commonplace; but it employs the force and power of genius.

Perhaps it will help if we try to define what tact in its essence really is. It has been described as "sanctified commonsense." It is uncommon commonsense. Recently we went through an automobile body factory and saw the various stages of creation and the grand consummation. We paused long before the "finished article" and admired its beautiful symmetry, the grace of curve and flowing lines; its delicate color and high

polish. And our mind went back to the "process of production." What stood before us was the result of friction—very much friction. Now tact is the essence of worldly experience drawn out by sharp discrimination and rapidly-exercised judgment. It is the high polish produced on the surface of a man's character by constant friction with the world. It is never confounded or dumb-founded, never at a standstill, never idle. It acts while others think, performs while others plan, and looks round to see others just begin! Tact does everything promptly and nothing out of place. It seizes the exact psychological moment to pay its visits, leaves in the nick of time, offers its condolences when the mood is perfect, weeps in time to start the tears in others' eyes, congratulates just ahead of everybody else, jests, moralises, grows indignant, and keeps cool, at precisely the proper instant. It knows there is a time for everything under the sun. Its triumphant achievement is to know when to stop preaching and take the collection!

This is, of course, description; but I am coming to the definition. Tact is the superlative art of dealing with persons, with occasions, situations, conditions, exigencies, smoothly and successfully, and minus friction. It is wit triumphant: that is, it knows how to use the wit of others. Apart from the softening oil of tact the wheels of life would grate very harsh music, much too discordant for human happiness. Tact smooths rough places, averts many a warfare, has the delicacy of innate refinement, and brings it to bear on every incident however trivial, on every arrangement however simple, which the requirements enforce and demand. It is the expression of thought, fancy, and feeling, with taste.

With this in mind let us look at Him whose servants we are, for he is the Great Exemplar here, as elsewhere. It is said that his enemies exclaimed, "Never man spake like this man." To wring a compliment from such a quarter was a magnificent achievement. It reveals that Jesus not only spoke with compelling authority, but with exquisite taste. He was distinctive in the art of revealing himself without reserve, for he did it without insolence, braggadocio. If we read the fragmentary discourses of Jesus reported in our Gospels with imagination the veil will lift on Jesus as a Teacher. He saw distinctly, apprehended clearly, imparted with facility. No wonder that he enchanted the people! He was intelligible, comprehensible, which is always the first quality in speech to attract. His rhetoric was not of the tinsel kind, but golden all through. "Pulpit rhetoric," says Tyrell, "is one of the surest symptoms of religious decadence." Somehow as we read the words of Jesus we have the feeling that he fuses matter and manner in a remarkably simple way. Looking at ourselves in the white light of his words we become embarrassingly conscious that much of our own

obscurity is the desire to impress—which we never achieve. Explain it how we will there is an indefinable quality in the Master's discourses which is achieved by taste, as of the painter who leaves no brush-marks on the canvas. Jesus had inerrant taste.

In one of the long chapters of Luke, chap. 20, we find Jesus confronted by two exceedingly puzzling questions. "Is it lawful to give tribute to Caesar or no?" Jesus neither burst out with indignation nor scurried into abstract and abstruse reasoning, there is no breath of casuistry or compromise in his reply. The problem of the post-mortal reunion of the woman seven times married would evoke derisive laughter from the modern preacher, but Jesus made no joke of it. Instead he triumphantly evoked from certain Scribes the compliment, "Master, thou hast well said." Masterly skill! Again when asked, "By what authority doest thou these things?" Jesus did not indignantly blurt, "that is my business," "mind your own affairs!" With superb insight and unerring skill he pricked their nerves as with the point of a needle by asking another question which reduced his interlocutors to utter confusion. With insinuating tact he said in effect: "Two can play at your game; anybody can ask questions." What an accomplishment! And it was not with him all a matter of ingratiating strategy, for turning full upon his audience he immediately uttered one of his warning "Bewares!" Jesus could be "felicissime audax" at the right time and place; he faced each situation, circumstance, and difficulty with tact. His words were spirit and life.

Think of how he dealt with persons. Martha and Mary, for instance; what unexcelled skill he exhibited towards the grumbler in the kitchen! Nicodemus: how he drew aside the veil of matter and gave that master in Israel a look beyond the bounds of time and sense. The Syrophenician Woman: with what grace he succumbed to her battle of wit. The Rich Ruler: with what gentility he pushed him to the margin. The Samaritan Woman: with what penetrating perception, keen discrimination, and marvellous tactful mastery, he lured her on and out, till at last finding her impervious to the touch of his gentleness he laid an arresting hand on her sin and her shame; off she went from the well forgetting her water pot!

We have mentioned the display of taste on the part of Jesus. Everywhere he seems to have been a tactful gentleman. And if it be true, as William of Wykeham says, that "Manners maketh man," then, Jesus was the true gentleman. There is a roughness and vulgarity in people nowadays very little removed from the carnivorous animal world. In that splendid record of the journey to Emmaus it tells us that having turned in to sup with those pilgrims of the twilight, "He was made known to them by the breaking of bread." What a spiritual touch! In other words it means that he was recognized by his table manners. Wonderful refinement, culture, breeding, taste! All of these rooted in masterly tact. A very telling incident in the Gospels exhibits how Jesus reproved those who took the chief seats in the

synagogue: Value Manners, he seems to say. And what about that rememberable time when he set a child in the midst? Tact? It was tact par excellence. He said something pithy and pointed once about exercising care and discrimination with new wine and old bottles.

That may well induct us to a stricter application of this paper. Of all the professions the ministry is the one compelling a man to use whatever brains he has to the fullest and widest. The minister must be intellectually alert, but what is more he must be temperamentally easy to get along with. An indignant auditor said maliciously to Robert Collier in the vestibule of his Church at the close of the service, "I've heard that sermon before, twice!" Turning those twinkling eyes of his upon her and assuming an amiable smile he said, "Madam, how lucky you are!" Wit, and more! Mr. Spurgeon once advised a room full of ministers that "if they must boil over, to be careful not to scald anybody but the Devil," a wonderfully wise word. Be careful, young heart, do not charge thy sermons with the soul-killing wrath of man! Beware of the pain thou mayest strike into the life of others; for it takes a lot of sympathy and tenderness and tact to bring the Millennium in! It is a rewarding reflection that our antagonist is our helper when we have won him to our side.

Very often this is where the shoe hurts. The minister says, "The Christian Gospel is my first charge. Does my Church want a shepherd to feed the flock, or do they want a slick and sleek sheep-dog to round up the sheep or hold them together? . . . I shall speak the truth if the heavens melt with the fervent heat." Now we all know (or ought to by now) that the "Safe" minister is a failure; it is the brave pulpit that brings the blessing. What is needed is balance, centrality, sanity.

Consider: Here is a young man without tact. He ascends his pulpit with great respect for superiority in learning but none for grey hairs. He talks about "new truth," "modern thought," and flings himself about like an unruly engine, wildly striking sometimes a friend, sometimes other tender souls, but really harming only the engineer! He simply gets nowhere with his "Higher Criticism." But here is another young man in precisely the same case, but plus tact. He goes into his rostrum and insinuates himself with the ease of a Rolls-Royce. He begins by saying that he knows most of the middle-aged have certain definite ideas about the scriptures etc., and he is mindful of their feelings; but that this morning he is thinking more about the growing youth of his congregation who have a different intellectual environment, and a different kind of school training, and for their sakes he hopes the adult auditors will bear with him while he speaks on the modern view of the Master Book of the ages. That young preacher may say what he wants and not a single soul will say an unkind word to him. Simply because tactfully he got them all thinking of their sons and daughters! It is when we set ourselves obstinately and say,

"We be Abraham's children," priding ourselves that we hold the truth which we must speak, we bring upon our own heads the scurrilous indignities that the obstinate Jews heaped upon Jesus. It never helps us to have our own minds as unpliant as the biased minds we desire to deflect. The writer recalls a pastor who having assumed a new pastorate was making his first calls. In conversation the lady happened to say how much she liked his predecessor. The minister inquired precisely what there was about him to like. "Oh," she said, "he had such pretty feet!" Whereupon Mr. Proudhead assumed the attitude of a teapot and said, "Madam, it will have to be the other end of me that you admire!" This was like a song without sense. To be smart will not please for long. Moreover it is often a sign of tact not to show it, and not to see that others want it.

O purblind race of miserable men

How many among us at this very hour

Do forge a life-long trouble for ourselves . . .

All because our talent is too tart and pungent.

Look at another facet on this diamond. Our education comprises History, Geography, Latin,

Greek, Hebrew, Philosophy, Homiletics, Comparative Religion, Religious Education, and what not. It is absolutely necessary to have something to preach about, to have a good "orientation" as the jargon has it. Ministers are taught everything but how to lead a Deacon's Meeting, or deal with sin stricken hearts. And O the capers we cut in our parishes! A man must be "prepared" to visit. We soon forget Greek, Philosophy, and the rest (or at least it would seem that we do; some of us have done!), so there is a turning now to Theology, then to Liturgics, again to Entertainments crescendo; and all the while not a day passes in which we do not need tact to deal with difficult situations and awkward people.

Demosthenes when asked the rules of oratory answered, "The first is delivery; the second is delivery; the third is delivery." Likewise the secret of success in the Ministry is Tact, Tact, Tact. Because we must teach, please, and persuade. Yet we will try every nostrum trumpeted by the veriest quacks, but we will not "preach the Gospel" with tact. We follow not our splendid Tactician. We even make our sermons for everybody, and like a coat made for everybody, they fit nobody.

The Fine Art of Making Pastoral Calls

REV. JOHN R. SCOTFORD, Cleveland, Ohio

Why should the minister put in his time calling? There is nothing in the Scriptures directing prophets—or even deacons—to go from door to door ringing bells. Some people seem to think that the pastor should call because he has nothing else to do. As a child I used to wonder what ministers did between Sundays and the answer was that they carried on a mysterious rite known as "studying" and a more visible process known as "calling." But there are not a few adults who still suffer from the hallucination that a minister has nothing much to do and so had best keep out of mischief by going around to see his people.

But the lay mind has another reason for ministerial calling. It is the one visible way the minister has of giving his people their money's worth. They contribute more or less cheerfully towards his support. Seeing that it is a church to which they give, they do not expect any great return, but they do at least want a trading stamp in the way of a pastoral call occasionally. If the pastor does not show himself about once in so often they feel neglected. If perchance he calls next door without also stopping to see them they are positively offended. They feel that the pastor who accepts their money without coming to see them is almost a cheat!

But what reasons can the minister give himself for his calling? Does he call because he will get into trouble if he does not, or has he a definite theory behind this phase of his work? The seminaries give little or no instruction along this line. But whether a minister regards calling as utter drudgery or finds in it a source of power and delight depends upon the philosophy which lies back of his activity in this direction.

Calling is one way, and a most essential one, of building up a church. The position of the minister is an administrative one. His job is to see that the machinery of the church runs, and that the clashing of gears be reduced to the minimum. The best results are not had by mail or over the telephone. The pastor, like any other executive, needs to meet the people with whom he is working face to face. In Protestantism the notion of the people coming to the pastor has never been highly developed. The minister is expected to go to the people. Whether he likes the term or not, he must be a good deal of a salesman in these contacts. He has certain things which he wants done, and the trick is to get the people to do them gladly and well. To some this task seems an almost intolerable burden, but when the truth dawns upon us that probably the way we do most people the most good is by putting them to work at some task for the church, then this business of calling becomes real sport. Oftentimes it is a contest of wits. Success is not had by imposing our will upon others, but by inoculating them with enthusiasm for the task in hand. Church administration is largely a task of making clear our point of view and purpose and winning support, not on the basis of personal loyalty, but because of a common dedication to a common work. As things now stand, this must be largely done by seeking out the people in their homes and places of business.

But there should be a deeper motive behind our calling than that of building up our church machinery and oiling it effectively. The true pastor is a close student of the book of life. He covets insight. His ultimate usefulness depends

upon the insight which he has into the life around him. In books we may see the reflection of life, but in the homes of our people we have life itself. The true reason for pastoral calling is the human contacts which it brings. Meeting and talking with the people one by one is the only effective way of understanding their lives. Taking time to hear their troubles and get their view point is the only way we can win their support for the ventures which we propose. It is an old saying that a home going pastor makes a church going people, but I do not think that the philosophy of that saying is commonly understood.

It is not that the courtesy of a call in the home is returned by a visit to the church, but that the insight gained through constant contact with the people gives the preacher something to say which is worth listening to. Especially is this true of our prayers. A pastoral prayer which has been inspired by the personal contacts of the previous week is never in vain.

But how shall a man go about this work with success? How shall he save himself from the sense of futility which often goes with such work? How shall he avoid the implied sneer when his friends ask him if he "is making a few pastoral calls?" How may calling cease to be drudgery and rise to the level of a real art? There are several simple rules which have been found useful in this regard.

First of all, a man should have a purpose in his own mind for every call. Calling just for the sake of calling, so as to make a record which can be reported, or to avoid criticism, is belittling to a man's self respect. In his own mind there should be some reason for approaching a given person. This may be a vague intuition that a certain person needs to be seen, or it may be a very definite question to be asked. Oftentimes the excuse for a call and the reason therefore may be utterly different. A pastor will go about on what appears to be a very trivial matter because these trivial matters bring him in contact with people whom he needs to touch in some way. I frequently spend an evening or two drumming up men for our monthly men's supper. The success of the supper is the excuse for the call, but the real reason is that I want to keep in touch with my men. The masculine gender is rather skittish as regards preachers in general. Women rather like to have the minister come around just to pass the time of day, but men want to know what he is up to when he comes about. Greater success is always had if one has a plausible excuse to offer. As a general rule the minister should not put in his time running errands, but if an errand takes him in the right direction and brings him in contact with the right people it should surely not be beneath his dignity. The practical American mind is better satisfied if it feels that we are always engaged on some definite task. The deeper reasons for our comings and goings we can keep to ourselves.

A second profitable rule is to state almost immediately the reason for the call. When the writer first began he would beat about the bush a good

deal and come at his purpose rather adroitly. Now his tendency is to blurt out the reason for his visit in the first mouthful. This conserves time and creates respect. There is a certain psychological value in it also. In the Great War the Germans carried the war immediately into the enemy's country. If you announce immediately that you think that so and so should unite with the church, you get his attention and place upon him the task of demonstrating why he should not take such a step. This is a far stronger approach than a discussion of the weather or local gossip. It lifts your call at once to a higher level. Instead of meeting the people in the mood and upon the level in which they happen to be, you summon them to meet you on your own level. And they like it. The direct approach, even upon most important matters, is rarely if ever resented.

Do not be afraid of important people or important matters. Persons of some prominence are easier to get on with than those of less experience. In calls at places of business, the head of the firm is usually easier to get at than the office boy. I have made it a rule to cut my interviews with the underlings quite short. On the other hand, if the head of the firm wants to talk half the afternoon, I let him—only I am careful that he does the talking and not the preacher, and that the call is continued at his pleasure rather than mine. Important matters are also more easily handled than trivialities. If one can do it in kindness, there is no reason why one should not broach the most delicate subjects. We fear that people will resent our intrusion, but I have not found it so. I once had a case of a woman who had accidentally run down and killed another woman while driving her automobile. I called. She made no mention of the matter. I finally brought it up—and she greatly appreciated the relief to her mind which came from the discussion. I one time began an interview by telling a man that he was a thief and a liar and a few other things. Before the night was over we entered into an understanding and a friendship which lasted as long as his life. People who are in trouble of one sort or another may be loath to admit it, but they are always happier after they have had a full and frank discussion with a Christian pastor.

How long should a call be? Long enough to serve the purpose which is sought. Most calls should be short. Five or ten minutes is enough of any person's time to take for an ordinary errand. But when need arises there should be no time limit whatever. Usually the first call upon a family when one is seeking to get acquainted takes longer than subsequent visits. When subjects of real importance come up for discussion, one should see them through. Once in a while, when a person gets excited about some matter, one should camp there until the matter is amicably settled if it takes all night. Don't quit a job in the middle, even if it is dinner time. But the great majority of calls gain in force and effectiveness if they are brief. Even when people urge you to stay longer, flatter them by telling them that

they are busy and if there is no apparent reason for lingering, go on.

The method of calling should be varied. One should call in the afternoon to see the women and at night to see the men. Winter calls are on business, while summer calls are more distinctly social. Sometimes one goes after school hours so as to see the young people of the family, and sometimes one goes during school hours to talk concerning them when they are not about. If one knows the family, and has important matters to discuss, the morning is a very good time to find the ladies at home. If one is to get a firm root in the homes, there must be a great deal of evening calling. The atmosphere of an evening call is utterly different from that of a call during the day. Work is over. The family is in repose. They have time for that pure sociability out of which at last comes a real understanding one of the other. Such calling takes time, but it only needs to be done once. The summer is an especial opportunity for such work. When people are sitting on their porches one needs scant excuse to join them. In the winter it is well to make appointments for evening calls, else one may happen in upon poker parties. In general, the more varied the approach, the greater the welcome.

How religious should a call be? As religious as the situation warrants. Our fathers undoubtedly overdid the business of praying on the occasion of their pastoral visits. Today we probably do not pray as much as we should. The important matter to conserve here is our own sincerity. A pastoral visit, to be worth anything, must represent

an informal but sincere contact between pastor and people. The minister must come primarily not as a preacher, but as a man.

His humanity should loom much larger than his office. The danger of offering prayer or of forcing the conversation into religious channels is the sacrifice of reality on the part of the people called upon and of sincerity in our own hearts. That is, most people have a trick of becoming artificial and unreal when they think they are expected to be religious. Every minister knows this. He hears a lot of pious twaddle which means nothing. That sort of thing should be discountenanced. But when people are in trouble, where there is grief or perplexity, where there is real need for prayer, we should not be backward. Pastoral calling may be the occasion for religious teaching of the most intimate and effective sort provided the people are willing to discuss their real problems in utter honesty with their pastor. I doubt if most of us make the best of our opportunities in this regard.

The real art in pastoral calling is to get beneath the surface of life to the underlying realities. The minister can only help as he gets at the real life of his people. He needs to know their hopes and fears, their joys and their sorrows. Beneath their surface prosperity he needs to probe the inner dissatisfaction. Never were there as many uneasy hearts in the world as there are today. Never was there as great a need for the practice of the pastoral art of understanding. To the man of pastoral genius the opportunity of calling is an open door of opportunity.

Building Up An Evening Congregation

Some Modern Methods That Work

REV. LEONARD J. RAMSEY, Pittsburgh, Pa.

Realizing the good derived from *The Expositor* in carrying on my work as a minister, I am glad to give to others some suggestions of methods that have proven helpful in my pastorate.

Solving the Sunday evening attendance problem in a large city is no easy task. I have had a measure of success in the past two years, increasing attendance by using a few modern ways of stimulating interest. My church, the Lorenz Avenue Baptist, has a location not unlike thousands of others in large cities. It is in a district comprising fifteen thousand people with eleven churches, eight Protestant and three Roman Catholic. At the time of taking up work here it was reported in the community that the Baptist Church would soon have to close its doors. There had been no pastor on the field for a year and many members had drifted away.

Inside the first six weeks a Vacation Bible School was started with one hundred and fifty pupils enrolled. This was the beginning of an awakening among adults. In the fall of 1920 Community Night was established with attendance reaching as high as two hundred. The young people took hold of the work putting on varied

programs each week. The Sunday attendance began to increase, but not as rapidly as the pastor thought desirable. Consent was obtained from the official boards of the church to purchase a moving picture machine. Moving pictures had a decided effect upon the attendance at the week-night services. Realizing their drawing power, with some hesitation they were finally put into use once a month at the evening services. This proved a success with no added expense to the church. One large reel of a fifteen-minute period, a continued Bible story, was put on at the close of each service. The services were advertised by using free tickets and posters. The pastor took the opportunity for giving the boys and girls who had come to see the pictures, some needed religious instruction by using Object Story Sermons preceding the regular sermon and the pictures. Songs were selected suitable for young people. The entire service was connected up to some topic or subject. The regular sermon occupied not more than twenty minutes, making use of simple illustrations. Adults, we found, were as much interested as the children. Many parents came to church for the first time in years.

Several of the number have since united with the church and are today active workers. The increase in attendance more than paid the expense of the pictures.

The second project, which has proven most successful, was dramatization. The second year was given over to dramatizing Bible Stories at the evening services. The young people are as a rule anxious to assist in this work. Such stories as The Good Shepherd, The Baby Moses, The Ten Virgins, The Good Samaritan, The Prodigal Son, Peter and Cornelius, and Samuel and Saul, were used successfully. We allowed the young people a part in making the dramas. In preparing the services it is important to have each program a unity. The sermon of the evening should be taken from the passage from which the drama is being staged. Make out a schedule a month ahead. Have hand-bills and posters distributed throughout the community. Ask from merchants the privilege of placing posters in show windows. Encourage boys and girls to bring parents. After you get them to coming for a few times there will be no difficulty about having an audience. Above everything else do not allow the service to drag. At the same time keep it spiritual. This will require no little thought and preparation.

Dramatizing the Bible stories caused the pastor to do some further experimenting carrying the idea over into other fields. It was necessary in order to reach a certain non-church-attending class of people to put on something new to attract attention. The young people were called together and plans outlined. The next step was to feel out the minds of the deacons concerning the new departure. No objections were raised. The pastor agreed to write the dramas embodying ideas he wished to present in his sermons. A director was secured from among the young people, one who had some experience in dramatization. Dramas were written one week in advance and the various characters given their parts. Two rehearsals proved sufficient.

The services were opened with a devotional period of about fifteen minutes. The opening part of each service was completed before staging the drama. Immediately following the drama the pastor preached the sermon. At the close of the discourse he would give a summary in the form of "Reasons," or "Commandments."

The success of the project proved to be well worth the time and effort. Newspapers gave special mention of the services in large headlines. Reporters were present for six consecutive Sunday evenings. The "Ten Commandments" were printed on front pages. Visitors came from distant points and every available seat in the auditorium and all the chairs of the Sunday School room were put in use. Many had to stand.

The entire life of the church has been rejuvenated. Requests have come from many parts of the country for the sketches used and something concerning the programs. These dramas are being printed and will be for circulation in the

near future. The following dramas and sermons were given: "Courtship, Then and Now," "Prospective Brides and Grooms," sermon, "The Sacredness of Marriage," "Divorce, Causes and Remedies," sermon, the same subject; "The Melting Pot," sermon, "Christ and America," "The Modern Family," sermon, "Christ and Your Home," "Harry's Choice," sermon, "Your Choice in Life," "The Church Tramp," sermon, "Faithful Stewards," "Vacation Time," sermon, "Idle Widows." Suitable songs were sung with each program. Whenever it was possible the songs were dramatized. The "Ten Commandments" given at the close of some of the sermons are as follows:

Courtship, Then and Now

Do not begin your courtship days too young. Childhood years are the sweetest in life. You will grow old all too soon.

Do not go with too many persons or one too often, "Too many cooks will spoil the broth."

Do not be a flirt or a heart breaker. Broken hearts mean broken lives and suicides many times. You at some time might be a victim caught in your own net.

Do not go with a person for the sake of having a good time or to have money spent on you. You might fall in love with an undesirable person. Love is blind and you do not want to enter marriage blindly.

Do not go with a person because of good looks. A butterfly's wings will soon drop off. Character means far more than looks.

Do not have "spats" in courtship days. If you quarrel before marriage you may fight afterwards.

Do not become too familiar before marriage. "Familiarity breeds contempt."

Do not court too long; for long courtships seldom end in marriages.

Do not go with a person unless you are willing to get married. You may fall in love and cannot break away. Remember that you are known by the company you keep.

Do not expect the person you are courting to be better than yourself. Always try to leave the person with whom you go better than when you first began in case you decide you are unsuitable for each other.

Prospective Brides and Grooms

Do not marry unless you are in love. Puppy love leads to a dog's life. True love is the foundation of human relationships.

Do not marry in haste.

"Thus grief still treads upon the heels of pleasure,

Married in haste we may repent at leisure."

Do not marry for money or position in society. Money or property may soon be destroyed or spent while positions are subject to change.

Do not marry a person who is physically or morally unfit. You do not want to start a hospital or work-house.

Do not marry unless you can adapt yourself to circumstances or to the other person's ways. You must give as well as take.

Do not marry for spite or to please some other

member of the family. You are not marrying for the sake of other people.

Do not marry unless you are willing to have a family or bear responsibilities. If you are going to be a boarder stay single.

Do not marry through sympathy or to reform a person. Reforms should be accomplished before marriage.

Do not marry an irreligious person if you are religious nor marry a person of opposite beliefs. You want harmony in the home above everything else.

Do not put off marriage too long for if you do you will miss the happiest years of married life and your children may be morally or physically unfit.

Husbands and Wives

Do not expect your husband or wife to be perfect. Perfection is only for angels: you would not be satisfied living with one. Love each other in spite of faults.

Do not allow trivial affairs to become mountains. Mountains are hard to climb. Great wars have started over small things.

Do not see too much of each other, but see enough of each other. Too much of anything is enough, and enough of anything is a-plenty.

Do not attempt to dominate each other. We are living in a democratic age. Many monarchs have recently lost their thrones; you may lose yours if you are not careful.

Do not be selfish.

Do not be a nagger or a pessimist. Small rain-drops will in time wear holes in the hardest stone. Optimism is the keystone of progress and happiness.

Do not live with your relatives. Mother-in-laws in many cases mean divorce laws.

Do not swap husbands or wives; you may be cheated in the bargain.

Do not be discourteous. Politeness is like crude oil; it's the best lubricator.

Do not live in idleness. "An idle brain is the devil's workshop."

Ten Commandments for Parents

Do not make rash promises to your children which you know you cannot fulfill, or make demands of them. Sooner or later they will find you out and lose confidence in you.

Do not keep your children at a distance, but be real companions to them. If you are companions to them they will seek your advice and guidance.

Do not argue or quarrel with your children. If you have to quarrel with any one quarrel with yourself; then do it in privacy.

Do not fail to correct your children when you know they are doing wrong. The home is the best place to teach good habits and morals.

Do not be untruthful to your children or double-minded with them. They will soon find out that you are a deceiver.

Do not allow your children to think that they know it all. Egotism breeds disobedience.

Do not permit your children to be spend-thrifts, nor spend money lavishly on them.

Do not deny your children opportunities of

getting an education. Encourage them to remain in school and equip themselves for the greatest usefulness in life.

Do not leave all of the instruction of your children to school teachers. You are their parents and should bear the greatest responsibility toward them.

Do not criticise or admonish your children before other people.

Do not expect your children to be better than you are. Take them to church and Bible School instead of sending them. Religion is good for adults as well as for children.

Ten Reasons for Becoming a Christian

The Christian life assures you the greatest success in the world, in business and in influence.

You can be of the best service to humanity by being a Christian.

The Christian life is the happiest life in the world. All peoples the world over are striving for happiness.

The average life of Christian people is longer than that of non-Christians. A true Christian will not dissipate or take his own life carelessly.

Christianity is optimistic, believes in God, others and self. Optimism means success.

Christian ideals are the highest that the world has ever known; goals for which to strive in life which are worthy.

The Christian life is the greatest incentive for living a good life.

Christianity promises rewards both here and hereafter. No other religion offers such hopes.

Christianity offers the only possible solution for world peace and unity among nations.

Christianity stands for the highest type of civilization and promotes progress. The leading countries of the world today are those that practice Christian teachings to the greatest extent.

Ten Commandments for Church Members

Do not substitute radio or some similar service for the regular church service. Listening to a radio service is like kissing your sister; it fails to give the proper stimulation.

Do not live to please other people or the minister, but strive to please God.

Do not look at the faults of other people without first looking at your own. We always find what we are looking for in life.

Do not criticise other members for not being sociable; that is a sure sign that you are the one at fault. A sociable person is never in want of friends.

Do not be a knocker or a parasite. If you cannot be a booster stay on the side track.

Do not wear your feelings on your sleeve; if you do some one will surely hurt them.

Do not criticise the leaders unless you are sure you can do better yourself.

Do not be a church tramp. Tramps contribute very little toward progress. They live off of society, have no definite purposes or aims in life.

Do not criticise a program before you understand all about it or because it is new. If there were nothing new, progress in the world would cease.

Do not pretend to be better than you really are; practice what you preach or else quit preaching. Barking dogs never bite, but sometimes they scare people and do injury.

Christian Advertising

Do not try to move the public or individual mind too suddenly. It takes time to win some people to Christ.

Do not crowd too many things into one advertisement. Winning souls into the Kingdom of God is the main business of the church.

Do not use descriptions made up of technical or confusing terms. Preach the fundamental principles of the gospel first.

Do not talk over your listeners' heads. Use simple language and leave off abstractions.

Do not forget that impressions formed in youth are the most lasting. Spend most of your time in instructing the young people.

Do not give up if you fail to win a person the first time.

Do not put inferior goods on the market. Live a good life before your people.

Do not forget that success depends upon choices. Seek to bring people to definite decisions.

Do not forget that winning people to Christ is the biggest business in all the world. Take your work seriously.

Do not forget that pessimism fails to convince people that they should become Christians. Show the best that the real Christian life has to offer.

Ten Commandments for Young People

Do not spend your time in idleness. Use your spare time in preparing yourself for some specific work in life.

Do not spend your time doing useless things. Remember that you have but one life to live. It requires very little more time and effort to do things worth while.

Do not neglect your educational opportunities. You are living in an age of competition and must compare with those who are educated.

Do not allow circumstances or environment to keep you from making a success in life. You must overcome handicaps in order to be successful.

Do not choose the course of least resistance. Things which are valuable in life cost something.

Do not be satisfied with goals that are easily obtained. It is better to have aimed high and failed than not to have aimed at all.

Do not wait for luck. Luck comes only to the favored few and you have little chance being among that number.

Do not select your life's vocation with selfish purposes in view. You are worth more to the world than to simply serve yourself.

Do not associate with inferior or worthless people. "If you always live with those who are lame you will yourself learn to limp."

Do not fail to be religious in practice. Unite with the church of your choice. The Christian life will bring you rewards that cannot be measured in dollars and cents.

The Uniquist Text I Ever Found

Bejeweled Swine

REV. CRAWFORD FARNSWORTH, D.D., New York

Spending time seeking unique and novel texts is a grievous mistake. Far better and worthier is it to delve deep, deeper into ancient texts and themes to find new riches far below the ordinary mine levels and "workings." One of the greatest sermons I ever heard was preached by Henry J. Van Dyke, D.D., of Brooklyn, father of the more famous Henry Van Dyke, upon just the tritest subject in the Bible. But it had been dug up by deep-level mining indeed! "The old is better."

Nevertheless sometimes you fall upon a unique text or a new theme that has wonderful power and richness. When Dr. Chalmers, riding on the box of the stage, saw the driver suddenly begin to crack the whiplash about the ears of the off-leader, he said, "My man, why do you do that? Yon horse is behaving perfectly." "Yes, sir, but just around the turn there is that which always frightens this horse, and I'm a-giving him somewhat else to think about until he gets by." And Dr. Chalmers settled back in his seat and pondered: "Something else to think about until he gets by! There is a grand theme in that!" And he went back to Edinboro and wrote that marvelous sermon, "The Expulsive Power of a New

Affection." So did Russell H. Conwell just chance upon the theme of his world-famous lecture, "Acres of Diamonds." And so did I light upon this sermon.

This most unique text in the Bible appears in Proverbs 11:22, Bejewelled Swine! "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion."

After years of experience in preaching the Gospel I incline to rank this sermon as not only the most unique, but in many respects the strongest, of my ministry; though manifestly, in trying to reproduce it the railroad track gives no adequate idea of the locomotive which rushed over that track.

This sermon was preached at an evening meeting, in a union service attended by a miscellaneous audience. Its memory abided long.

The sermon began with the statement, I have a text tonight that you will not like at all. Then I read the text. What an ugly, ungracious and cuttingly sarcastic text that is! How much nicer it would be if we could just doctor it up a little—"As a jewel of gold—so is a fair woman." Now, isn't that nice? And it's true, too. I would rejoice to preach you a sermon on that text.

Let me try. Then I spoke three minutes upon woman's beauty as a jewel of gold, precious, refining, ennobling; and I added that my first public lecture had been on the subject, "The Gospel of Beauty," a lecture which set forth woman's beauty as uplifter of the world, redeemer of society, tamer of the brute, man. Yes, and I still believe it! But, alas, as the years have gone on I have seen so much of "the beauty that betrays" that I find myself forced to accept this whole tragic text as true, and dare not doctor it up to make it nice! "As a jewel of gold in a swine's snout, so is a fair woman without discretion!"

But however terrible the tragedy of woman's beauty misapplied, this bizarre text carries a far broader, greater theme, viz.: Precious Jewels on Unworthy Wearers—the Wearers not Adorned, but the Jewels Debased.

This theme is true of such brilliant jewels of the world as Wealth, Social Position, Political Power! And it was a plain path before me to show by affirmation, and far more by concrete examples, that Wealth worthily won and nobly expended for highest objectives is in truth a glorious ornament for a virtuous man; that Social Position is a jewel of grace and beauty, when fittingly worn by high-minded men and women; that Political Influence is a mighty power for God and good when wielded by men of clean hands and pure heart; but that each of these "jewels of gold" may be prostituted to base uses; in which case the wearer of the jewel is not adorned but the jewel itself is debased.

Our theme is even more pungently true concerning men who have the glorious gifts of Genius! Poetry, Art, Learning, Eloquence—these are most truly "jewels of gold" which men and women may wear.

The muse of Poetry is a gift of God!

God gave to Browning the divine afflatus, and he sang to noblest purposes; Wordsworth wore his tiara of poetic truth, and seemed a son of light; Whittier, that poet of humanity and the divine, honored his perfect gift by blameless use; and Tennyson, poetic "knight without reproach," wore blazoned on his breast the seal of God. But what of Swinburne, who sang the "Hymn of Man!"—that poetic glorification of blasphemy! Read that superb poem, if you dare; see the sweep of its splendid lines, hear the marvellous music of its majestic measures, listen to the echoes of its vast melodies, see it climb to its splendid poetic climax of horrid blasphemy, beginning, "Shall God then die as the beasts die?" and ending, "Glory to man in the highest, for man is the master of things!", and then say whether Swinburne's matchless gift so debased, be not a jewel of gold in a swine's snout. A pig rooting in the mire with a nose-ring of gold: the pig is not honored by the gold, but the gold is dishonored by the pig!

Again, God the infinite Artist, who has wrought all the miracles of beauty and of glory in earth and seas and skies, has given to men as enduement of genius something of his own power of artistry. He who called by name Bezaleel, grandson of Hur, and filled him with artist genius that he

might beautify God's house with wrought gold and precious stones, in after ages has given to sundry men the same divine gift of art. That gift is a jewel of gold, and he who wears it worthily is gloriously adorned. Raphael, Da Vinci, and Michael Angelo, with scores of lesser geniuses who have likewise laid their gifts of service at God's feet—these have been glorified and honored by their art. But what of the so-called artists for art's sake, who make their art a panderer to lust? Swine are still swine, though dressed out in jewels of gold. The artist who employs his art to fleshy ends is not himself exalted by his art, but the art itself is dishonored and debased. A jewel of gold is wallowed in the mire.

Great Learning also is a rich gift of God. To have the ability and the opportunity to dig deep into the mysteries of nature, to master the meanings of science, to become a specialist and an authority in scholarship, this is admittedly a great honor, and a title to fame beyond that which wealth, or even social position and political power can give. And when the great scholar is also a humble and faith-filled Christian his learning is most truly a jewel of gold adorning a beautiful life. Many such have we known. Arnold Guyot, the great physical geographer whom Louis Agassiz called the greatest treasury of unpublished knowledge in the world, was such an one. And in older days Joseph Henry, of world-wide scientific fame, in his class-room at Old Nassau would prepare the elements of a scientific experiment and then say simply, "Now, young men, let us pray that the great God of nature will reveal his workings to us in this experiment;" and he would bow a moment in prayer with them for a successful reaction. Gladstone was a great scholar, a great authority in many scholarly lines, and he laid all his learning at the feet of Jesus—himself greatly honored thereby! But how many boasted "experts" today in College and University Faculties delight in unsettling the religious faith of the students who come under their teachings, and in publishing to the world their contempt for God's book and his church's faith. It is of such that the Master's warning is true, that he who "causes one of these little ones to stumble" were better drowned in the deep, a millstone about his neck. The vaunted learning of many an "authority" today is but a jewel of gold in a swine's snout; the swine not honored by the jewel, but the jewel dishonored by the swine.

Greatest of all the divine gifts of genius, however, is that supreme endowment of Eloquence. The Speaking Man who has that glorious gift in its highest form—"see ye him whom the Lord hath chosen, that there is none like him among all the people!" And when that gift has been consecrated, as so often, to the ennoblement of man and the glory of God, eloquence is a diadem of beauty upon the head of him that hath it. Yet all too often this jewel of gold has been worn in a swine's snout. Consider Robert G. Ingersoll—blest with a magnificent presence, a voice almost matchless in its richness, range and beauty, and the power of a superb eloquence: yet he prostituted

that divine gift to such base uses as the apotheosis of whiskey, the exaltation of atheistic agnosticism, scorn of the Holy Scriptures, and overthrow of the faith of believers in Jesus. Was his wondrous eloquence so used an honor and a praise to Robert Ingersoll? No, and again, No! The wearer of the treasure treated it as foully as do swine rooting in filthy mire with jewelled ring. Precious jewel on unworthy wearer—the wearer was not adorned, but the jewel was debased.

But, alas, there is a much more disgraceful thing than any of these of which I must tell you; for a more precious jewel than wealth, position or political power, more glorious than any gift of genius, is by the world misused more shamefully!

Do you remember the dream which Babylonian Nebuchadnezzar dreamed, of a great world-power image set up on Dura's plain? Let me picture to you a modern image which I dreamed, more terrible far than his, yet true to life. Here is the picture of my vision. There stood a huge and corn-fed swine, knee-deep in filthy mire: in his coarse snout I saw a ring of gold, from which a glorious diamond flashed forth light. And then the swine dug deep into that slimy mire, and drowned the diamond and the gold in filth.

Come, Wise Men! Tell the meaning of the dream, the deep significance of the vision strange. Ah, the prophet of the Lord alone can tell. That fattened porker represents the world, fat with its wealth and bloated with its pride: and all the mire in which it stands is sin—sins of the flesh, the mind, the soul, in which the world continually doth root!

The ring? What is that perfect circle of pure gold, if not the gracious love of God he gave the world? And that great, glorious diamond, flashing light? That is indeed God's best Crown Jewel, his own Christ, given to be the saviour of mankind.

Now see, I pray you, how the world has used, yea, how misused, that golden ring, that jewel beyond price. The world has never showed so swinish nor so foul as in its treatment of the Christ of God; as in its shaming of God's perfect love! "As a jewel of gold in a swine's snout," so shows the grace of God in Jesus Christ scorned by this foul and wicked world of sin.

And oh, each sinful man who uses thus the golden jewel of God's sparing love, to go on rooting still in sin (these are not pretty words, but woefully true!) he also is pictured forth by this dark vision of the jewelled swine that mired the diamond ring in filthy mud.

But hear, O sinful man, the cry of God—"Wash you, make you clean . . . Though your sins be as scarlet, they shall be white as snow . . . though they be red like crimson they shall be as wool . . . The blood of Jesus Christ God's Son cleanseth from all sin!" And thus the sinner saved and washed from sin, shall wear through endless ages of eternity that priceless jewel of fine gold, the grace of God in Christ, and this shall be to him a diadem of beauty seen of all; an ornament and crown of life, worn evermore beneath the eyes of God. To whom the praise! Amen.

Shoulder to Shoulder

REV. WILLIAM J. HART, D.D.,
Sandy Creek, N. Y.

A suggestion both of unity and strength is conveyed when we speak of standing or serving "shoulder to shoulder." The words enable us to visualize an army of trained and dependable men, firmly united and ready for decisive action. Likewise the thought of solidarity in the service of Jehovah finds expression in Zephaniah 3:9, where the prophet says: "For then will I turn to the peoples a pure language, that they may all call upon the name of Jehovah, to serve him with one consent." The reference to the margin in the Revised Version shows us that the Hebrew is "shoulder," thus making it read, "To serve him with one shoulder." Or, in other words, with unity of purpose and action.

The men who stand shoulder to shoulder, whether marching or in the trenches, are those who have registered a noble purpose. They are the ones who have undertaken to defend the honor of their country. This is it with true Christians. They have enlisted in a common cause, and serve the King of Righteousness with undying zeal.

Service to the last is the thought of the men who stand shoulder to shoulder. Some may fall, but others fight on. It is even so with the representatives of our God. They go into many lands and face hostile natives, danger and death. But though many of their number fall, yet India, China, Africa, and all other lands, redeemed by the Christ, must have the message of salvation. Marshall Foch had this as one of his simple principles:

"You cannot lose until you have quit fighting. You may lose trenches or cities or divisions, but you have not lost the battle till you have lost heart and stopped. That army will win which is fighting fifteen seconds after its opponents have stopped." Those who stand shoulder to shoulder in the army of the Lord fight without surrendering, for they know victory, though long-delayed, is sure.

Those who stand shoulder to shoulder for Jehovah have the leadership of the Captain of their salvation; and they follow the King Eternal to world-wide conquest. This is a good thought for the Children at the start-off of the year.

Some one estimates that girl stenographers in the service of the United States government waste a million dollars worth of time each year rouging their cheeks. The time girls waste in this way is so infinitesimal in comparison with the time wasted by smokers that to mention the former and not the latter is like straining at a gnat and swallowing a whole herd of camels, with a few grown elephants thrown in for honest weight.

—Exchange

Decision

Any worth-while decision is for life, and needs a foundation that will not crumble. When we make a life-decision for God we have his grace and power for our solid foundation.



The Expositor

Editorial Confidences

G. B. F. HALLOCK, D.D., *Editor-in-Chief*

DEPARTMENT OF PULPIT PRAYERS

One of our correspondents writes: "I welcome the promised department on Pulpit Prayers. It has great possibilities of good. I believe that the average preacher greatly needs to study such material; to get him out of his own stereotyped ruts, to enlarge and ennoble his conceptions, to purify his aspirations, and at the same time to chasten and elevate his prayer diction and vocabulary. . . . And I regret to say that a very large proportion of the prayers actually uttered in the pulpits of our country, if taken down verbatim and printed in *The Expositor*, would prove to be pretty poor devotional reading, I am afraid. Moreover, not many men are gifted in prayer, to furnish you really worth-while material for your new department. We need more spiritual geniuses, for that work! Many of the most "popular" preachers know little of the *secret of prayer*"

AS TO DRAMA SERMONS

In this month's "Gold-Mining," one nugget is a suggestive Greek exegesis of Matt. 13:52, concerning the Christian teacher who brings out of his treasures things new, as well as things old. Which text seems apt in reference to Drama Sermons, as one of the "new" treasures discovered in the modern preacher's spiritual bursary.

The Expositor has welcomed this late development of an old principle in spiritual teaching; and believing it to be a form of homiletics having great possibilities, we have in a measure specialized on the Drama Sermon lately, and will continue to do so until the full potencies of this unique *modus predicandi* have been evinced.

This method seems to promise good in various directions. First, it sets new life a-tingle in the preacher who assays it: which is surely good for the said preacher. Next, it seems to arouse new interest and enthusiasm in churches: which likewise promises good. This new method is a new doorway for truth's entrance to the perception of the people. The Psalmist said (Psa. 40:6, literal) "Ears hast thou digged (or bored) for me:" and any worthy method of preaching that opens a new pair of ears in the head of the hearer is a glorious discovery. And third, this method seems to have special appeal to outsiders; and if it can help answer the question, "O Empty Seats, How Can You Be Filled?" it will prove a great benefit to preacher, to church, and to public alike. "Drama

Sermons Fill the Pews" was a late heading in *The Expositor*.

Possibly there are some churches where the people might object to drama sermons, as having a secular flavor, and lacking spirituality. But if the preacher's purpose and motive be absolutely consecrated, his whole bearing and conduct of the service be deeply spiritual, this hesitancy on the part of the church will vanish.

Possibly, again, there are some ministers who lack the imaginative faculty and the histrionic ability to conceive, prepare, and render a drama sermon effectively. We say "possibly;" for it is wonderful how many things a live man of brains can do well if he once really make the plunge. "You never can tell till you try." But as a test, the first sermon carefully written out might be preached from manuscript, as vividly and vitally, as possible; or even one of the drama sermons already published in *The Expositor* might be utilized and the method tested. We believe that the experience of many will be that of one of our chief contributors of drama sermons: "I feel as though I had made a great new discovery in preaching."

ON WRITING FOR THE EXPOSITOR

An Editorial Confidence

The desire to write for publication is justifiable. More, it may be most laudable. If a minister preaches to an audience of fifty he is likely to do a certain amount of good. But if to an audience of five hundred, on the doctrine of averages he ought to do ten times as much good. Since a man has but one life to live it is certainly commendable for him to try to do all the good he can in the period of that one passing opportunity. While speaking has many advantages over writing, being direct address, face to face, heart to heart, yet writing oftentimes gets far away the greater "hearing." The weekly periodical counts on about five readers to the subscription. Since *The Expositor* is more specialized we will not count on so many; but let us say three readers to the copy—one being the minister's wife, and the other some brother minister to whom he loans it or whose eyes fall upon it during a call or visit. Well, that makes about seventy-five thousand readers for each issue.

Let us suppose a minister has said some interesting, effective, helpful thing to his audience of

five hundred, is it not justifiable for him to enlarge his hearing to seventy-five thousand? He has after much thought tried out some plan and found it to work. Is it not creditable for him to tell it to the thousands of fellow readers of this magazine? That does not take away in the least from the good he has done at home. It only enlarges, "broadcasts," his usefulness.

If a desire to share thoughts and plans and methods with brother ministers is commendable, and if the go-between is the editor, which includes also associate editor, assistants, all in the editorial department, then it would seem to be worth while to know some of the things that commend a writer to the editor.

We wonder, then, if this editor will be pardoned if from the safe barricade behind his desk—from his sanctum, as it is sometimes called—he shall mention some of the most elementary desiderata for writers?

The first fact about writers is that they must put their thoughts, plans, methods, down on paper. It is not like the old receipt for rabbit pie—"first catch your hare." You have material. Put it down on paper; but be careful how you do it. Do it exactly as you wish to see it in print. The business of the typesetter is to follow copy. Be sure your material is such and in such form as you will be glad to see when it is off the press and bound in the periodical.

But that mechanical man, the typesetter has to be considered in these days. It is said that Horace Greeley had the worst handwriting ever, but a certain typesetter in the Tribune office had become so skillful in deciphering Mr. Greeley's handwriting that he could set up anything he might prepare. In view of this reputation some men about the office spilled some ink on a table, brought in a newly hatched chicken, let it walk back and forth in the ink and then on the white paper. When the paper was duly covered with hieroglyphics they took the supposed manuscript of a speech of Mr. Greeley's to the typesetter. It is said he got on smoothly setting it up for a while, but by and by brought the manuscript back to the men and said "Is that word 'Constitution'?" Getting an affirmative answer it is stated that he set the whole matter up as a highly commendable speech of Mr. Greeley's! But few offices have typesetters like that in these days of linotype and monotype and multotype machines.

The truth is the day has gone by when the machine men will set up handwriting at all. Life is too short; we are all in a hurry. Editors even, those ever gracious and accommodating men, can hardly be induced to as much as look at a manuscript in handwriting. It must be typewritten both for the editor's sake and the sake of the typesetter. Hence the first condition of having a manuscript used is that it shall be typewritten.

But there is difference even in typewriting. What sort of typing does an editor like? Let us imagine the process of preparation of a manuscript. First, the paper: It should be of good weight and of fair quality, preferably white. And it should be in regulation size, that is about 8½ by 11 inches.

One reason is that it may lay neatly with other manuscripts that make up the "copy" for the magazine. This must not be a bunch of material of odd lengths and widths, with no uniformity. The reason the paper should be of good quality and weight is so that scratching and erasures can be made.

Having the paper, the writer is about to make his article. Are there any choices in this matter? There surely are. First think out the most direct and striking and all-inclusive possible title for the article. Not too long, for it scarcely ought to go more than once across the page of the magazine. Then, too, not too short, for that will make the article seem trivial.

Title chosen, begin to type it on the paper at about two inches from the top, never at the very top. You will bear in mind that the editor may desire considerable space in which to change, add to or even rewrite your title. Next, drop about four spaces and give your article a really descriptive sub-title. Make this sub-head a center-shot at the theme of the article. Then drop about four lines more, leaving the editor space in which to write his own sub-head should he desire, or place a prefatory note.

Now comes the time to drop super-modesty and put your name, with title or titles, and address, on a line just above the beginning of the article. Here note the custom of the magazine you are writing for. For example, *The Expositor* never says, "By Rev. John Smith, D.D., Clifton, North Dakota." It says, "Rev. John Smith, D.D., Clifton, North Dakota." Some periodicals give neither title nor address, but simply "John Smith," or "By John Smith." Study the magazine you are preparing the article for and conform exactly to its "style-card," methods of punctuation, capitalization, etc.

You are beginning the article. Never, never write it single space. How can the editor correct, change or amend it if you leave him no space? Leave a fair margin on each side and make the manuscript always double space. We are not pleading for a fancy manuscript. There is a prejudice in editorial offices against manuscripts that are gotten up in anything like a fancy way. Generally only novices do that.

After your article is written be sure to read it over again before sending it to the editor. Read it over critically, making every necessary correction, so you know the article to be exactly as you wish to see it in type. In fact, it would be a good idea to lay it aside for a day or two after the first careful scrutiny and amendment and go over it yet again. When thus sure it is at your best, fold it, not more than two creases, and send it to the editor. Enclose self-addressed envelope for its return in case it cannot be used; at the same time be sure to keep a copy lest the original should get lost. Retain the copy. Send only originals to the editor.

Now all this may not be half as much for the editor's sake as for your own. It is not because you are going to be paid a big price for your article. It may not be of the nature to draw pay

at all. This magazine pays for neither poetry nor sermons nor for articles of the nature of reports. The reason is that we receive such an overflowing flood of them. We pay a fair price for all solicited articles, for review articles and others of the same nature. The reason for the care suggested is not for the editor's sake but for the writer's. It is not to the writer's credit to have slipshod work put into print.

A confidential word might be said about the timeliness of articles and the kind most likely to get acceptance. In June we received a delightful article on Mother's Day. We are holding it for our number of May, 1924. We got the writer's consent to do so. He wrote it out of his experience in May, 1923. That was well, but he did not realize that it could not be "timely" for us before the following year.

Here's a perennial illustration of a fact in connection with the secular magazines. About November first every year multitudes of novice writers apparently sit down and turn out Christmas stories. Now, the Christmas numbers of most monthly magazines, as everybody knows, are published about the middle of November. And you would think that anyone would know that anything that goes into them would have to be written not much later than July or August, even when it had been arranged for in advance and the author did not face the possibilities of loss of considerable time in having to submit his story first to one place and then another.

It is not exactly the same in contributions for *The Expositor*. But it takes time to edit and set in type and read the proof, make up the forms and print and bind and mail out a magazine like this. Not a few timely articles do get in at the last moment; but most of our material is chosen at least three months in advance and nothing could get in later than four or five weeks in advance.

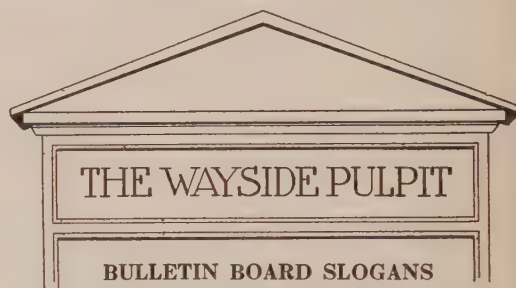
The number of manuscripts that come into the editorial office is beyond belief. Yet, strange as it may seem, the editor has his arms always wide open for more, hoping for more—of the right kind. Every mail he opens he hopes to find the article he wants—the one of unusual quality and interest. Of course he cannot depend much upon such articles "just happening in." No magazine could succeed depending on unsolicited contributions. It must "go out after" the work of the writers it wants.

A mistake some writers make is in expecting or demanding an immediate decision on their manuscript. But editors are very busy men. It takes time to read over manuscripts. If the editor keeps your article a good while before letting you know, it may be because that at first glance he thinks it looks promising and is holding it until he can find time for a more careful reading.

One of the things of first importance is to study the magazine to which you are purposing sending a contribution, until you have a fair idea of the nature of the material that magazine uses. Another point that seems obvious enough is that writers should pay special attention to the matter of length of contributions. Don't send a ten-

thousand word article to a magazine in which you have never seen anything over two thousand words long.

Here we must pause. This editorial is too long already. More anon. Bear in mind this is not intended to be of a critical nature, but just a friendly chat with our readers and prospective writers—"just between us," one of our "editorial confidences," a mutually helpful word passing between you, our constituency, and us of the office.



Make your Bulletin Board preach at the side of the road and be a friend of man.

A life of content is a life with content.

You laugh at prohibition laws; the libertine laughs at marriage laws; the anarchist laughs at property laws; watch out that your son does not laugh at all laws.

The public business of the nation is the private business of every citizen.

Why not go to church? Eventually, why not now?

The church has something for you better than you can find elsewhere.

Learning is wealth to the poor, an honor to the rich, an aid to the young and a support and comfort to the aged.

A man's job is his best friend. Love your work. He is best educated who is most useful.—Hubbard.

Anyone who has his own salary or wages to manage is in business for himself.

Make a profit on your work and make your profits work for you.

Indulging in fits of temper is cultivating insanity.

The market places are full of substitutes for this, that and the other, but there never yet has been invented a substitute for satisfaction.

The way we are facing has everything to do with our destination.

Dreams never come true unless you wake up and hustle.

Where is your wandering boy? Perhaps he would be at church if you set the example and took him.

God is your Father. He asks you to meet him at church.

Don't starve; unless you go to church you will starve your soul.

Where are you going tomorrow? Why not go to church?

Lend God an hour. Go to church. You will be well repaid.

Lost, strayed or stolen—100 church members with church letters somewhere here in ———.

To stay away from church is a vote to make the church fail. What a calamity that would be in this community!

Reading good business books is good business.

If the good purposes which thrill a sick man were operative when he is well, the world would be different.

No other tent is so good to dwell in as content.

Many a person has demonstrated that it is possible to talk more good in five minutes than he can practice in five years.

The man who laughs is a doctor without a diploma.

The undertaker is the final earthly authority on mushrooms and sin.

Keep cool. Practice self-control. Don't argue; discuss.

Hold a tight rein over the three T's—Thought, Temper and Tongue, and you will have few regrets.

You can do what you want to do if you want to do it hard enough to do it.

The elevator man has many ups and downs in life.

Life is full of ups and downs—keeping expenses down and appearances up.

A marriage license is often the best insurance policy against forgetfulness.



Views From Our Aeroplane

By the Sky Pilot

LONGEVITY

Statistics are said to show that a college professor's chance of long life are better than a blacksmith's. A college professor never has to shoe mules.

THE MINISTER'S BARREL

The "barrel" is still discussed with sarcasm and contempt. The idea seems to be that a sermon once preached is a useless sermon. We beg to dissent. A real sermon is a child of the heart and brain. It deserves something better than to be cast to the junk heap. It should grow into maturity through repetition, but not too much of it.

CO-OPERATION

Dr. Grenfell, after amputating the leg of a Roman Catholic, wrote an appeal for a wooden leg to enable the man to move himself about. This was published in the Congregationalist and read by a Baptist woman whose husband, a Methodist,

who had worn a wooden leg, had just died. Instead of burying the leg with the rest of the corpse, she shipped it to Dr. Grenfell. So the Methodist leg, given by a Baptist woman, in answer to a Congregational appeal in behalf of a Roman Catholic, is now being used as a perfectly satisfactory inter-denominational understanding.

THE PRACTICAL TOPIC

An old farmer who was attending a church convention chuckled to himself as he read over the subjects of the program. "See here, parson," he said to his pastor, "you've had papers and discussions all day on how to get people to attend your meetings. I've never heard a single address at a farmers' convention on how to get the cattle to come up to the rack. We put all our time on the best kinds of feed. I sort of have a notion that if you put more time on discussin what to put in the rack, you wouldn't have to spend all that time discussin how to get your folks to attend."

GAVE UP THE MANUSCRIPT

Many years ago, when a very young minister, the Rev. John Hutton preached to a Methodist congregation in the North of England. He had a very long manuscript of which he was very proud. He went to the unsuspecting congregation and began preaching from his manuscript, but as he went on he thought it was ridiculous to be preaching to the simple, warm-hearted people in that fashion, so he decided to get rid of his manuscript. He resolved that, whenever he made a strong point, and before his hearers recovered from the thrill he would surreptitiously place the manuscript in his coat-tail pocket. He remembered making a point, and he really thought the congregation was impressed by it. He was just in the act of slipping the document into his pocket when an old Methodist, who saw it disappearing, shouted, "Praise the Lord!" That, said Dr. Hutton, was the beginning of what he might call his preaching mission.

UNDERSTANDING THE WORDS

Paul spoke of the importance of preaching in words that people can understand. He thought that five words that were understood were more desirable than ten thousand that could not be understood. He was undoubtedly right in this as he was right in other things. The man who preaches with power today must preach in words that the people understand. We have often thought the same thing of the singing of choirs. It is a great mistake for a choir or any singer to sing in such a way that the people cannot catch the words. In case they do not, the singing is nothing but noise. Some churches print in the church bulletins the words of the anthem that is sung at that service. This is a most wholesome and satisfactory arrangement. Certainly a conscientious singer must have great pleasure in the knowledge that the people understand what is being sung.

Methods of Church Work

E. A. KING, Editor

The month of October is the real month of beginning things in the church. September may have been Rally Month and everything is now lined up for a good start. October is the month when the graded Sunday School begins its last quarter's lessons for the year. In some churches Rally Day comes the first Sunday in October. We have a number of rally plans for this month, and many of the plans in the September *Expositor* may be used.

It is worth while perhaps to mention the value of large and extensive plans for the fall and even for the whole season. We have mentioned the advantages of such plans many times, but once in a while we hear of a minister who dislikes set plans on the ground that they cramp his work and prevent all spontaneity. In no sense do we mean cast-iron plans of any kind when we speak of charting the year. Railway and shipping time-tables almost always print the information that these dates and hours may be changed without further notice. The minister who prepares his winter schedule in the summer may add "changed with due notice."

We will add a personal testimony to the effect that the schedule we printed last year, covering thirty full weeks was carried out, in the main, as printed, though some dates were changed. The schedule did actually save time and facilitate our work and we know of other ministers who found such an extended program beneficial. All ministers who do things make some effort to plan the year at least in periods of quarters. This gives force and continuity to the work. The minister who does not plan ahead is liable to drift and accomplish little.

In regard to planning, we have found it very much worth while to treat sermons in the same way. A part of preaching is teaching, or to put it another way, every preacher is also a teacher. Simply to exhort or to repeat pious phrases is to limit the influence of the preacher. It would be much better to select a series of sermons on one general theme and preach them in order. Some people who have not attended church regularly before will follow through a well worked out series. It may not be more than a month long, but the four Sundays spent in study of one theme count for much in the long run.

Another subject that naturally looms up in October is the coming financial campaign at the end of the year. A successful financial management is as important as an efficient handling of religious plans. At this time of year the minister can begin to cast about for reports of the closing year and estimates for the new year. It is our custom to diagram the campaigns far in advance and then work the diagrams and programs over and over until they are perfected. A month or two is none too long a period for such work.

Now we wish to say a word or two about this department. We desire to make it even more helpful than it has been. In order to do this we need an ever increasing number of helpers from our readers. You read this department with interest and you note our request for material and fully determine to send us something and then forget it! The best way to help, we think, would be to put down the name of the editor of the Methods Department on your regular mailing list and let copies of your calendar, parish paper, list of sermon topics, lectures, etc., be mailed to us directly. Then another way is to write a little story of something you have done especially well and we will use it. In this way you can be of great help to the brethren, thousands of ministers scattered all over this country. Let *The Expositor* be the "go-between," and "spread the table" with helpful things that will aid in making our churches more efficient, and that means the bringing in of God's kingdom all the sooner.

Send everything in the way of methods to Rev. Elisha A. King, 1618 Drexel avenue, Miami Beach, Florida.

A UNIQUE RALLY DAY PROGRAM

The First Baptist Church of Gallipolis, of which Rev. Robert W. Peirce is pastor, has an annual Rally Day for the church and Sunday School. A unique feature of the day's exercises was the building on the platform of an exact model of the church. Members of the various classes and departments of the school as well as the different organizations of the church brought bricks given to them in advance, and also other parts of the church, and presented them with appropriate addresses. Three hundred and twenty-five were present. In the evening the children's program was given.

ARTISTIC POST CARDS

We have received from Mrs. L. F. Pease, Buffalo, a package of artistic post cards, daintily decorated with flowers and tiny sketches and conventional borders, largely for the use of the Sunday school teachers or officers.

There are cards for Sunday School organizations, as Cradle Roll, and for special days like Rally Day, etc. There are cards for recognition of occurrences in the home, wedding anniversaries, birthdays, etc.

Individual and timely recognition gives pleasure to everyone. And now-a-days anything that emphasizes family life is valuable. Many of these would be useful to the pastor as to the Sunday school teacher or superintendent. And the prices are very reasonable. See advertisement in this month's *Expositor*.

THE RALLY DAY OFFERING

In all your plans for Rally Day, do not overlook the importance of the offering. On such occasions people are willing to give. If the offering envelope is tucked in the letter of invitation it usually brings more than enough to pay all the expenses. The following envelope is from the Duplex Envelope Co., Richmond, Va.



We call your attention to the large assortment of miniature envelopes for all occasions published by this same company. Their "Harvest Home Thank Offering" envelope is dainty and attractive. You may need some of these in November. The Thanksgiving envelope is also attractive. You can get a larger offering with an artistic envelope than you can with a plain one.

HOW SOME CHURCHES PLAN THEIR WORK

"The Baptist" published some time ago a symposium on programs of churches for a year. We condense two of these reports so as to bring out the most important features.

1. One church in Stockton, California, had this outline for October:

October 3: Rally day in the Sunday School. October 4: Annual business meeting (Monday evening). October 10: Denominational Day; loyalty to one's own church; church visitation of all church groups in the afternoon. October 15: Annual church day. October 20: Baptist association meets in Modesto. October 24: Go-to-church Sunday; appeal to non-churchgoers. October and November: Study classes in personal work, missions, etc.

2. Another brother writes:

"Early this fall, for Sunday evenings, we plan a semi-forum of popular subjects. By November 1 every Sunday night we will be conducting a full-fledged evangelistic service until Easter. Each fall we go over the calendar carefully, establishing all set dates and arranging times for ephemeral things. Early in the fall it is also necessary for the pastor to have consecutive meetings with all organized departments of the work—choir, ushers, men, women, trustees, deacons, etc.—in setting up conferences."

A PROGRAM FOR THE YEAR

A magazine from Smithville, Texas, gives two pages to detailed plans for a complete season's work. We mention the headlines only to suggest the lines of work carried on. "Installation service" (installing church officers), "Every Member Canvass" (afternoon of day of installation), "Evangelism" (carried on by a committee through cottage meetings and out-post preaching), "Missions" (taught by a committee in Sunday School, etc.), "Social Service" (carried on by

a Visitors' Guild and a Motor Transport Company), "Receptions" (New Year's Eve, Mid-year Reception in June), "Lyceum Course" (bring wholesome entertainments of high grade lyceum character to town), "The Sunday School" (completely organized), "Men's Services" (conducted by the pastor), "Vacation Training School" (lectures and studies in doctrine, church history, missions, evangelism and personal work), "Ushers" (new ushers each month), "Christian Education" (instruction concerning the denominational colleges and their support), "Orphans" (information, care and support of the church orphanage), "Boys' Club," "Missionary Society," "Sixteen Wednesday Evenings" (prayer meeting topics, leaders and musical program).

This long list of departments, organizations and suggested effort constitutes a great opportunity both for personal improvement and personal service. At the end the pastor tells how his people can help.

This large, six-page printed folder carries enough advertising to pay for its cost. It would do a lot of good if more pastors plan their work ahead and issued such printed programs. It looks businesslike and it promotes the business of the kingdom.

SUGGESTIONS FOR A FALL RALLY

1. Have a program and make it definite.

2. The call to the colors is the first item in the rally. A message should go to every constituent of the church bearing such a call, usually centering in a special service, at which time a sermon is preached relating spiritual inspiration to practical participation in the work of the church. Similar occasions will be provided in other meetings, including the Sunday School, the Women's organizations, the Young People's societies, etc.

3. Filling up the ranks. Having called back to the colors the membership and constituents who have in some measure wandered during the summer months, the next aim is to locate and enlist new prospects who will fill up the vacancies constantly occurring in the ranks.

4. The fitting of workers to tasks. If there is one reason more than another why the waste of Christian material is so large, it is because of a lack of definite plans in the church for the actual enlistment of all the members in specific endeavor. It magnifies the spiritual passion to have a definite plan, and a mechanical plan becomes spiritualized when it is used with spiritual purpose. Use an enlistment card adapted to the needs of the church. Such a simple card which provides a considerable list of church activities, with a place on the left to be marked by those who are engaged in particular forms of work, and on the right to be marked by those who are willing to engage in those forms of work. The cards can be used at the rally service, or they can be circulated in a canvass, which is the best plan; or they can be mailed to the church membership. But the important thing is that there should be a plan, and that that plan should be worked.

"HOME COMING SUNDAY"

One method of rallying the people is to have a "Home Coming Sunday." Last year the Methodist church of Paintsville, Ky., had such a day. The first item on the program was in the nature of a greeting:

"The season's Greeting to all! Only yesterday, it seems, we were saying Summer Greetings. But the summer has gone, and Fall is here. Our church doors are thrown widely open to all to enter. Back Home, our Church home, on this *Home Coming Sunday*. Be friendly, and shake hands again in the old time way. The summer season was enjoyable. Fall is even more so. The season beckons us on. Truthfully can we say, I was glad when they said unto me, "Let us go into the house of the Lord."

The printed program ends this way:

"Religion is the first thing and the last thing. Until a man has found God and has been found by God, he begins at no beginning and works to no end."

A rather bright idea is found on the fourth page. It is printed in the form of a "Want Ad Column." The "ad" reads this way:

WANTED!

MEN AND WOMEN

To get the Habit of Going to Church

UNEEDA CHURCH

Because it stands for clean, manly life

Because it guards Home Life

Because it protects your property

Because it offers Jesus to you.

Methodist Episcopal Church.

HAVE A RALLY MONTH

A special program was carried out by the Federated Church of Fredericksburg, O., last September, which was known as rally month. The hearty co-operation of the people brought good attendance and interest, with splendid results. The pastor and his fellow helpers and the church bulletin were the publicity committee. The program follows:

September 10. "Babies' Day." Special effort was made to have the Cradle Roll present. The Cradle Roll superintendent spoke for two minutes and presented certificates to new members of the Cradle Roll. This was followed by the baptism of six little ones. An appropriate solo was then sung by a little girl. The subject of the pastor's message was "Jesus Blesses the Little Children." Matt. 19:1-15.

September 17. "Young Folks' Day." A choir composed of young people ably led the music. Two young men of outstanding Christian character were in the pulpit with the pastor and assisted in the service, one leading in prayer, the other reading the Scripture. The pastor's message was "A Challenge to Youth." I Tim. 4:12.

September 24. "Old Folks' Day." Two of the congregation's oldest and most devout men assisted the pastor in the service. An appropriate duet, "Sweeter as the Years Go By," was rendered by two of the ladies. The pastor's subject was "The Honor of Aged Piety." Prov. 16:31.

October 1. "Rally Day." The Sabbath School was conducted as usual but closed 15 minutes early, and was followed immediately by the church service. Each of the eight classes occupied five minutes with song, recitation, class history, etc.; each well done and appropriate. A member of the congregation followed with a short talk to the children, and the pastor with a brief message to the congregation on the subject "Forward" Ex. 14: 15. Four united with the church.

FROM RALLY DAY TO EASTER

Several times in this department we have advocated making plans for the whole season. The real spiritual work of the church is done between October and April. The following outline is simply suggestive indicating the important events around which some of the work may be centered.

- I Rally Day in October
- II Columbus Day, October 12th
- III Armistice Day
- IV Thanksgiving Day
- V Harvest Home Concert
- VI Christmas
- VII Every Member Canvass
- VIII Watch Night Service
- IX The New Year
- X Patriot's Month (February)
- XI Lent
- XII Palm Sunday
- XIII Easter Sunday

A PRAYER ON THE CALENDAR

The calendar from the Congregational Church of San Jose, California, very often carries a prayer of unusual beauty and significance. This is a splendid idea because so many people do not pray and many who would like to pray do not know how to frame their desires or thoughts. A great service can be rendered to many people by this plan.

WAYS TO HELP YOUR CHURCH

The following items may be used on your calendar with good effect:

Join a class in teacher training—then be ready to teach in the Sunday School when needed.

Be loyal to your pastor and superintendent in your conversation—even "among friends."

Remain silent a moment after the benediction; don't seem to be in a hurry to "get it over."

Keep silent in service every second after the organ begins, or after the service opens otherwise.

Keep the Sabbath as God's own day—and a day to which you have a right as his child and his servant.

Every time you meet a person for the first time, find out which church he attends; if none, invite him to yours.

Be on time at all its services and other meetings; why cheat other people of their time? Why cheat yourself?

Bring other people to the church—to the services and meeting, and into the membership of societies and of the church.

Give your money to it weekly—"regularly,

systematically, proportionately"—whether a dollar or a cent. This will help you even more than it will help the church.

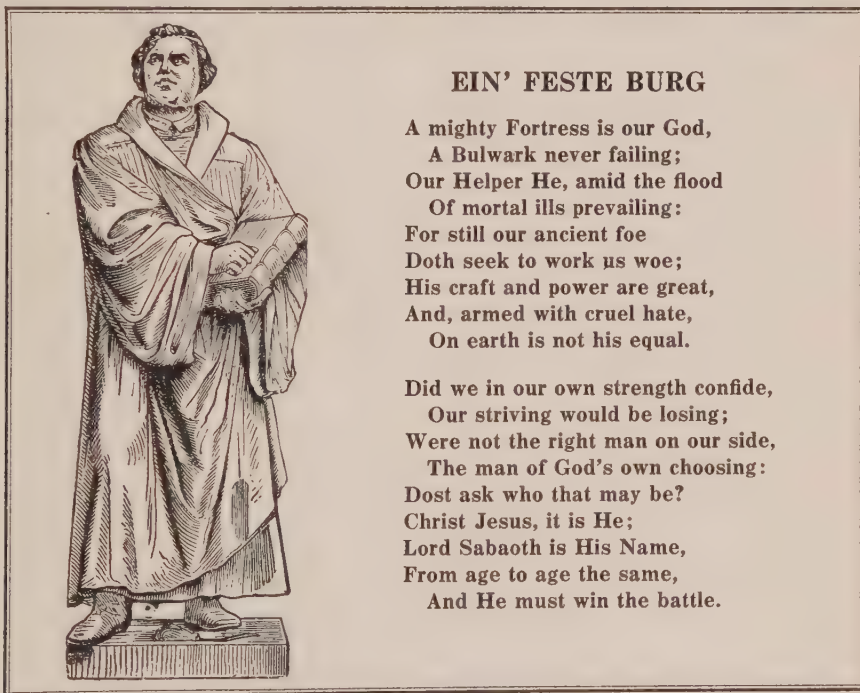
Take and read a denominational weekly paper; study what it says on how to make your church more efficient; read it for a better Christian life for yourself; see what other churches are doing.

When shall we begin to gain the spiritual growth that we intend to have before we die? Shall we begin in time?

REFORMATION DAY

October 31, 1517

Ministers in this country should not overlook "Reformation Day" in October. We owe more than we can estimate to Martin Luther and the Reformation. We have a large number of Lutheran pastors among our readers, and some of the best calendars we receive come from Lutheran churches. The following illustration should not only be used by them, but all over this country on the 31st of this month there should be some recognition of Luther's great work. (Martin Luther cut may be had of *The Expositor* office, Caxton Building, Cleveland, Ohio, at 75 cents.)



EIN' FESTE BURG

A mighty Fortress is our God,
A Bulwark never failing;
Our Helper He, amid the flood
Of mortal ills prevailing:
For still our ancient foe
Doth seek to work us woe;
His craft and power are great,
And, armed with cruel hate,
On earth is not his equal.

Did we in our own strength confide,
Our striving would be losing;
Were not the right man on our side,
The man of God's own choosing:
Dost ask who that may be?
Christ Jesus, it is He;
Lord Sabaoth is His Name,
From age to age the same,
And He must win the battle.

MEMBERSHIP AND CONSTITUENCY RECORDS

Some time ago we requested information from our readers about methods of keeping membership and constituency lists. The reply from Rev. Francis J. Thomas, of Joliet, Ill., is informing and we reproduce it.

"I use a loose leaf book for visitation which contains the membership list alphabetically listed, streets alphabetically listed with the family name, the number of members in each family designated by family name and street address.

The name Jones, for example, is the family name; by looking up the Joneses in the membership part of the book you will discover the number of persons in that family as indicated by the numeral in parenthesis; the larger number is the number of the house on the street (the name of the street appearing at the top of the loose leaf page.) On this page also I list family names and data relative to constituents placing a star before their names. In another part of the book I have what I call my "Unit Leader" lists which are lists of names of members and constituents listed in reference to their proximity to each other and over which I have a District leader. This furnishes the best visiting list because the places are close together and can be called on without much loss of time and with better effect because you can refer to the others close by.

"Now as to the method of keeping the records in my study: I use index cards alphabetically arranged with a desk tray in which I have, among other things, the names of all my members and constituents listed in harmony with my "Unit Leader" lists. I have Visitation Committees that

use lists copied from these unit lists so that my people are called on by the pastor, by the Unit leaders, once a month, by the Visitation Committees, the same committees do not cover the same lists until they have made the round of lists once.

"I am sure these points of contact tend to success. Coming here two years ago to this little church of 142 members I have built it up to over 325 members. A new parsonage has been built and a new Community House is in process of erection.

"Of course I have the regular membership roll

of the church in addition to this other one. I make up my constituency list from the result of Census cards, and a careful examination of my membership list, ascertaining the eligible ones connected in some way with members that are not in the church and from my Sunday school and Epworth League lists."

HOW TO FILL EMPTY PEWS

The following symposium was conducted by Dr. F. L. Fagley, and his report, from which these methods are taken, was published in "The Congregationalist." Rev. H. E. Peabody, of Appleton, Wis, says:

"About September 1st I sent a letter to each family or individual of our membership, enclosing one of the Roosevelt folders, and urging them to church attendance the coming year.

"We have two every-member canvasses each year, which are thoroughly organized with teams and captains. We use our mailing list from our master file of members of church and parish in the church office. We aim to cover the whole canvass in one day, but usually have to clean up the 'scatterings' for a week or two.

"The first canvass is in November and is financial—for our church budget, and is conducted by men only. The second—about a month before Easter—is just friendly and social, and is conducted by men and women in the same manner. This friendly canvass always results in some new members at Easter, sometimes two or three dozen. This Lenten canvass is also in pre-arranged connection with Pastor's Classes, Decision Day in the Sunday School, and a 'Go-to-Church Sunday' the week following—'Every member present or accounted for.'

"It is easier to get enthusiasm and thoroughness the first and second seasons than in the succeeding ones, though our people believe in the plan and do it faithfully. Our large membership (1,300) makes it more difficult to get general accuracy than in a smaller parish.

"The results of these canvassers vary in different years—effected by several currents and ebbs and flows of interest in the church. Our Easter additions in membership have varied in four or five years from 102 to 39, two-thirds or more on confession. Sometimes one experiences a 'delayed harvest,' but faithful spiritual agriculture through the years will usually develop results in the long run."

Another report is from Rev. H. I. Parrott, of Springfield, Ill., who says:

"We started having a Visitation Day in 1920, in October and January. Visitors were carefully selected, informed as to our object and given special instruction what to say, what information to get, how to give our invitation to attend services, and to leave greeting cards and a calendar. The result was a big attendance "Go-to-Church Sunday" (the following Sunday), and the right kind of information for our Every-Member Canvass, about three weeks following the visitation.

"We appointed a committee, which organized

Rally for Rally Day!

Now is the time to rally the workers for the Rally Day campaign. It is time also to plan for the printed matter you will need to use. The wise man orders it early. Here are a few items you will be interested in.

Post Card Invitations in full color, Invitation Cards to be colored by the children, Stickers, Tags, Collection Envelopes, Promotion Certificates, etc.

Ask for circular and prices. Do it NOW!

McCleery Printing Co.

8 West 43rd Street

Kansas City, Mo.

and trained the workers and the canvass was made in one day, using our church membership and mailing lists. From eight to twenty names were given each canvasser. We enlisted our canvassers by giving a supper and asking for volunteers, and prepared them for the work in small groups with captains and others. Letters, personal and circular, were sent out, and a write-up was given in the newspaper. Our people believe in the canvass; we have tried it twice in succession; it creates new interest in church attendance. We are going to try it again."

CHURCH MAP ATTRACTS STRANGERS

Westminster Church, of Utica, N. Y., circulates post card maps of the city, showing the location of the church. On the reverse side of the card is printed an invitation to services. These are distributed Saturday evening to both permanent and transient guests of hotels and boarding houses. This advertising has resulted in larger evening congregations. At a recent service strangers from Kentucky, Nebraska and Florida, told the pastor that they were induced to come because of the invitation extended through the card.

HAVE A "SUNSET WEEK"

The Dallas City Temple, Texas, honored the older people of the church recently by celebrating "Sunset Week." The arrangements were in charge of the Fellowship Christian Endeavor Society, but the whole church entered into the spirit of the week. Monday was set aside for writing invitations to older friends to a Thursday afternoon party and the Sunday morning service. On Tuesday evening Endeavorers called in groups to give personal invitations and to arrange for cars to call for them when necessary. Wednesday was a day of prayer for old people the world over. At the party on Thursday in the church parlors, more than fifty gray-haired persons were present, a few having come out for the first time in many months. The guests were supposed to be at least 60 years old, but the party was so popular that many middle-aged people found excuses to attend. The program was featured with reminiscences by the older visitors, an old-fashioned singing school and singing of old favorite songs by young people. In the evening Endeavor members went in a body to the homes of several

"shut-ins" who could not attend the party and sang to them. Appropriate Sunday morning services, at which the old members had seats of honor, concluded the week's activities.

SQUIBS FOR YOUR CALENDAR

Do not worry, eat three square meals a day, say your prayers, be courteous to your creditors, keep your digestion good, exercise, go slow and go easy. Maybe there are other things that your special case requires to make you happy, but, my friend, these, I reckon, will give you a good life.—*Abraham Lincoln.*

Church Beatitudes

The bulletin of Community Church, Newmarket, N. H., recently printed six "Community Church Beatitudes," as follows:

Blessed are they who are willing to do what they can when asked to serve on committees.

Blessed are they who come to church on time.

Blessed are they who bring some one with them.

Blessed are they who make special effort to come to church when it storms.

Blessed are they who send their children to Sunday School.

Blessed are they who find delight in shaking hands with others.

AN ECCLESIASTICAL SURGICAL OPERATION

Under the caption, "When a Feller Needs a Friend," the "Baptist" prints the following story of a brave church, or rather, of a brave pastor and official board:

"Every week there come to our desk, scores of church calendars. We find them a constant source of information. Perhaps one of the frankest statements we have ever seen in months is that of a church which, because of its fearless facing of the facts, will remain unnamed. Under the caption of this paragraph the attendance upon the services of the church is recorded. We give you herewith the statement in the hope that many churches will be encouraged to face similar unpleasant facts as honestly:

"Total number of church members, 345; members unable to attend church, 32; semi-non-resident members, 16; members who could come but do not, 87; members who come once in a while, 60; members who attend at least one service each Sunday, 150. Only 40 per cent of the total membership attend the meetings of the church with any degree of regularity. Only 50 per cent of those who could come just as well as not attend regularly. And here is what hurts—30 per cent of those who could come if they wanted to, never come at all.' That church which will walk up to such a mirror and face itself is to be commended. The church as a church recognizes that no service at all commensurate with its ability can be given under these conditions. As a remedy it proposes prayerful, personal work upon the part of the pastor and its officers. What doth it profit a church to lay claim to a large membership, many of whom neither attend its worship nor contribute to its work?"

PASTORS!—Break Up the Dance!

My tract, "The Truth About Dancing," is the red-hottest thing in print against the dance. No lady will dance after reading it. It is the truth and carries conviction which can't be downed. It stops the individual and in some places has broken up the dance altogether. Try it. Send \$1.00 today for 30 copies of the beautifully, attractive tract. Money back if not pleased.

REV. I. M. PAGE 140 Twelfth Ave., COLUMBUS, O.

HOW TO AVOID AN "AGONY SESSION"

Rev. Nathan B. Burton, pastor Methodist Church, Putnam, Conn.

Our church has a plan for raising deficits which has worked well for several years. About two months or six weeks before the close of the church year the treasurer estimates whether there will be a deficit and how much. A circular letter is sent out to all members and friends of the church explaining matters and inviting them to a "Church Home Night." They are asked to bring a donation in the envelope that is enclosed to help clear up the deficit. A supper is served followed by entertainment and speaking. No charge is made for the supper, the envelopes including their donations are taken in place of tickets.

This year the Church Family idea was emphasized. Different people spoke representing the six most prominent organizations that comprise the church; the program was made up so that the first letters would spell the word Church. C-hoir, H-ope (children), U-plookers and Uplifters (Epworth League), R-eligious Education (Sunday School), C-hip In (treasurer), H-elpers (Ladies Aid). This method encourages loyalty and interest by getting the people together and talking over the work of the church. It also does away with an "Agony Session" the last Sunday of the church year.

SUGGESTIVE CONFERENCE PROGRAM

We are all the time talking about programs, outlines, plans, etc. Here is an example of what we mean. A conference was held some time ago in Everett, Washington. The topic was "The World That Is to Be." On the inside pages is freshness of approach. Of the first meeting the special topic was "What to Think," and underneath this quotation: "As a man thinketh within himself, so is he." For the second day, "What to be," followed by this bit of Scripture: "Give diligence to present thyself approved unto God." For the third day, "What to do," emphasized by another citation: "A workman that needeth not to be ashamed."

Among the subjects of individual addresses were "Christianizing Our Personal Contacts," "What the Men Ought to Know About the Women's Work," "What Can the Churches Do About International Disarmament?" "The Social Challenge to the Church"—this last theme being treated by a judge. It is almost impossible to conceive of a conference being dull and inconsequential in which such themes as these formed the backbone of discussion.

EIGHT SERMONS ABOUT JESUS

Rev. Harley R. Core, Homestead, Florida

"The Tact of Jesus."

"The Indignation of Jesus."

SYNDICATE WEEKLY BULLETINS

Our Syndicate Weekly Bulletin service will improve your Bulletin 100 per cent. Suitable for any denomination.

Free samples and particulars will be sent to any pastor. Send for them now.

The National Religious Press
Grand Rapids, Michigan

"The Compassion of Jesus."
"The Favoritism of Jesus."
"The Temptations of Jesus."
"The Lordship of Jesus."
"The Injustice of Ignoring Jesus."
"What Shall I Do With Jesus."

TEACHING SCRIPTURE AND SONG TO YOUTH

Every minister who will think seriously about it and do the extra work may accomplish much for his young people by teaching them the great church hymns, and the choice passages in the Bible. If his Sunday School superintendent has the knowledge and ability to do this the responsibility may be transferred.

The opening exercises may be made very profitable by using them for the purposes suggested. Select the grand old hymns of the Christian Church and teach them to the young people. Have them repeated and sung without books. The Bible so full of beautiful and useful passages that it is not necessary to suggest any special quotations. Young people of the Junior age like to commit things to memory and their minds should be furnished with these precious things.

One way to encourage the memorizing of Scripture is to use "Popular Bible Memory Helpers" by Amos R. Wells, published by Good-enough & Woglom, N. Y. We hold in our hand six of their beautifully illustrated cards containing reference passages on "Glorious Bible Promises," "Most Wonderful Psalms," "The Most Precious Parables," etc. They also issue "Bible Prescriptions" put up in small envelopes. They consist of beautiful illustrated (in colors) cards in the shape of book-marks. There are lists of chapters (with titles) to be used when in trouble, or in times of failure, or when tempted, when in doubt, etc. These cards are issued in sets and are inexpensive and could be given as premiums for the best memorizing work.

One method of teaching the hymns is to get the young people to illustrate some familiar hymn by making a scrap book. This kind of work is encouraged by the modern graded Sunday School text books. Pictures and borders are provided, but this sort of work may be promoted by challenging the creative ability of the pupil. All of this training is of the utmost value to the youth

himself, and it promotes Christian life and trains the young Christian for future usefulness.

A BRIGHT IDEA FROM OLYMPIA, WASHINGTON

A card comes to us from some bright minister in Olympia, Washington. He uses it with effect in getting his people to work.

Lost! Strayed? or Stolen: You Methodists

Count me in on this man hunt, or woman, or boy, or girl; to bring whomever I can to the following services of the church; and I pledge my now attendance—as checked below:

The Sunday School
The Church Choir
Sunday Morning Worship
Epworth League Service
Prayer Meeting
The Sunday School Orchestra
Sunday Evening Service

If your Church Letter is lost or buried, let the pastor help find it.

If you have strayed away, let us help you get back.

Write below what department appeals to you most and sign your name.

I would like to help in.....

Name.....

Address.....

"A BOON FOR BUSY PEOPLE"

Instead of discussing the question of whether a person is or is not too busy to attend church, Harris Street Church (Presbyterian), Atlanta, Ga., distributes cards carrying the message, "A Boon to Busy People." In part the card says, "You have had a hard week. Your nerves are shot to pieces. You are on the ragged edge of collapse. You need relaxation, diversion, tonic and that before Monday. We guarantee to put you on your feet before the work hour, fit in every way if you will take our treatment." This is followed by a description of the services to be held the following Sunday morning and evening.

MAKE A BETTER USE OF YOUR CALENDAR

As a rule Church calendars use only half of their opportunity. They are usually advertising sheets; they seldom are news-sheets. They tell what is supposed to happen in the coming week; they say nothing about what has happened in the past week. If pastors would take one-half of the space to make interesting reports of what had taken place in the preceding week, the chances are the folks would be more inclined to attend the things that are advertised for the ensuing week.—*The Pacific.*

NEW IDEA FOR DEDICATION

At Denver, Colo., a Community Church was dedicated and the processional was composed of the six ministers taking part in the service, together with the eight trustees and eight elders of the church, who recited together the twenty-fourth psalm as they marched in.

MID-WEEK TALKS ON BOOKS

Dr. J. A. Richards, of Winnetka, Ill., recently gave on Wednesday evening, in the church library, a series of talks on "Six Modern Books and Their Religious Meanings." The books included in the series are: "The Immanence of God," by Borden P. Bowne, late professor in Boston University; "Art and Religion," by Rev. Von Ogden Vogt of Chicago; "On the Edge of the Primeval Forest," by Prof. Albert Schweitzer, of Strasburg and Equatorial Africa; "The Divine Initiative," by Prof. H. R. Mackintosh, of New College, Edinburgh; "The New Society," by Walter Rathenau, late statesman in the German Republic; and "The Everlasting Mercy," by John Masefield, English poet.

DIGNIFYING THE LANTERN SLIDE

L. K. Long writes out of much experience in "The Congregationalist" about using lantern slides. What he says is of the utmost importance to all users of the stereopticon:

The announcement of an illustrated sermon, or missionary lecture, or a stereopticon entertainment always awakens a certain interest. Sometimes the outcome is satisfactory, but too often the whole performance is an undignified disappointment.

One or more of several factors contribute to the failure. The screen was not good or it had been poorly put up, the lantern was not up to standard or the light was insufficient. The focus was wrong, the slides were unsatisfactory in subject, manufacture, coloring or clearness. The lecturer was not familiar with the pictures, or tried to read notes prepared by some one else, or thought he could entertain an assembly off-hand because he was using a lantern.

With a good equipment well placed, the lantern slide in the hands of a skilled person yields excellent and entirely dignified results along religious, educational and entertainment lines.

BUSINESS TIPS

"The Perfect Cutting Guide" used in preparing bread for the Communion Service is a really first-class article. Our deaconesses have now used it a year and say it saves time and produces a much better plate of bread. Write to Wallace H. Camp, 43 East Main street, Waterbury, Conn., for illustrated circulars and price.

* * *

In planning for your calendars and special programs, remember that *The Expositor* is ready to serve you with its beautiful cover cuts. Write to the Cleveland offices for prices.

* * *

One of the most energetic and rapidly developing service organizations for the churches is the Duplex Envelope Co., Richmond, Va. The name indicates that they print envelopes. They do, but they have developed a practical church and Sunday School methods department. If you are not acquainted with their work write for samples and descriptive printed matter.



50c

Bargain Assortment

50c

Forty (40) assorted cards and folders, including envelopes, for Fifty Cents. Three (3) lots for \$1.00. Postpaid.

WOOLVERTON PRINTING COMPANY
CEDAR FALLS

IOWA

In all our experience we have not found a better or a cheaper source from which to secure embossed stationery, than The Keller Engraving Company, 710 Caxton Building, Cleveland, Ohio. We began by ordering calling cards, then personal letter heads, and now we have ordered our next season's supply of church stationery from them. It will pay you to write for prices.

* * *

We wish to testify to the splendid wearing quality of Winters Illuminated Bulletin Board. We have used it for two years and it has stood the "wash" of two severe rainy seasons. It is always in use, and is a very satisfactory piece of church equipment.

* * *

It may be of interest to know that we have used the Acme Portable Moving Picture Machine in our church for one year and it has given complete satisfaction. If you are looking for a good portable machine investigate this. The Acme Co., is located at 806 W. Washington Blvd., Chicago.

MAKE MORE OF THE SINGING

A church editor says, "We notice on current church calendars reminders of the part the congregation may have in the music of the Lord's house. We are leagues behind our English brethren in point of congregational singing. One of the best things a pastor can do is to institute in his community the equivalent of the old-fashioned singing school, and make the aroused interest contributory to the brightness of the church services. As one pastor puts it: Soldiers on the march grow heavy-footed and weary. Then the band strikes up—and the ranks close in, advancing with a new vigor. Music lifts you out of yourself and gives you strength to stay there. So join in the singing tonight! Sing again those old hymns which you have learned to love and which have won their way into your memory and heart."

TWELVE THINGS TO REMEMBER

The Value of Time.
The Success of Perseverance.
The Pleasure of Working.
The Dignity of Simplicity.
The Worth of Character.
The Power of Kindness.

Finding Friends for Christ

A Training Course in Personal Evangelism which has been used effectively in Mid-week services, Institutes, and young peoples' societies. The six lessons answer a real need, giving preparation for Special meetings and Win-My-Chum efforts. The Course has Scriptural background and is arranged to promote discussion. There is a blank page for notes opposite each lesson. Surely every Church needs a training class for personal workers. Single copy 25 cents, ten or more 10 cents each.

GRANVILLE M. CALHOUN

WATERTOWN

SOUTH DAKOTA

The Influence of Example.

The Obligation of Duty.

The Wisdom of Economy.

The Virtue of Patience.

The Improvement of Talent.

The Joy of Originating.

Love of God and Humanity Service in the Saviour's Name.—*Marshal Field.*

UNDERTAKING A NEW WORK

For a number of years we have received regularly church calendars from Rev. W. H. Hopkins, of Manitou Springs, Colo. We have quoted from them extensively. Mr. Hopkins has left Colorado and taken up a difficult task in Los Angeles, California.

He is now pastor of Olivet Community Congregational Church and he has sent us a bundle of his calendars, beginning with the first one. In looking them over, we see the "ear-marks" of the same earnest personality that used to minister so helpfully at Manitou Springs. He is starting his new work on the Bible and Prayer, Bible study and Christian service. He ought to succeed in this new work and we believe he will.

We notice his method for Sunday evening. He has a "sing," then discusses a "current event" topic and gives a Bible Reading. He prints a request that his people read so many chapters in the Bible during the week, so as to be prepared to understand his Bible exposition better. Many preachers would feel like trying something sensational on Sunday evening, but he has planned out and out Bible study.

In looking over his calendars we are unable to discover what city he lives in. The name and location of the church and residence of pastor are given by street and number, but no city is mentioned. This reminds us of a recent paragraph in "Killiam's Kollum" in "The Baptist." The little item is headed "Excess Modesty."

Tell us what towns you live in, brethren, by printing the name on your calendar.

SERMON TOPICS

Rev. Frank E. Duddy, Toledo, O.

"A Pilgrim's Choice," Genesis 13:11.

"The Lord of the Hills and the Valleys," I Kings 20:28.

"Choked Wells," Genesis 26:18.

"An Incident on the Lake," John 21:6.

"Clouds and the Reaper," Ecclesiastes 11:4.

"Unreaped Corners," Leviticus 19:9.

"The Tent and the City," Hebrews 11:9-10.

A STEWARDSHIP PLAN

The First Baptist Church, Oakland, Cal., Dr. John Snape, pastor, uses a "ballot" as follows:

Name.....

Address.....

Date.....

Please mark with a cross (x) the section below, which you are willing to fulfill:

1. I have practiced the giving of one-tenth for.....years.

2. I will give to God at least one-tenth of my income.

3. I will adopt for a three months' trial the plan of giving one-tenth.

4. I will give henceforth a fixed proportion, though less than the tenth (For those not using any of the above.)

5. I will begin at once to keep careful account of all I give away.

Dr. Snape's secretary writes: "We have used the ballots very successfully in our campaigns here for stewardship and find that some people who sign Nos. 3, 4 and 5, finally move farther up the line and begin to sign No. 2. We transfer the names on No. 2 to the regular tither's blank afterward.—*The Baptist.*"

THE PARISH SURVEY

No church should remain in the dark regarding the ministry which awaits for its doing in its own community.

1. The house-to-house canvass. In a community of any size a house-to-house canvass is needed annually, that the church may know where the people are whom it should be serving. Where possible, a canvass should be arranged co-operatively with the other churchss under agreement to exchange lists impartially. It is a big job, but it does the people of the church good to work for the church. Let the church members go out two and two to every house in the parish, carrying the greetings of the churches and noting various items of information calculated to guide the pastor and workers in serving the normal constituency of the church. It is well to prepare a little index card for such information as is desired.

2. The parish index. Where a house-to-house canvass seems unnecessary or impossible, a careful index can be compiled which will help to visualize the complete task of the church. In addition to the church families, let there be listed all the people not connected with other churches, and within reach of the church. These can be gathered by asking the church members for information concerning their neighbors, supplementing this by visitation where information is not available.

3. List of services needed in the community. Write down the ministries which might be performed by the church; social activities, recreational facilities, clean amusements, library provisions, co-operative enterprises, rehabilitation of the poor, reclamation of delinquents, services for prisoners, ministry to the sick, clean-up movements, safe-guarding health, improvement of working conditions, etc.

4. Memorandum of institutions to be fostered. Here, too, put down the list definitely; the public school, public officials, benevolent institutions, relief societies, hospitals, libraries, Y.M.C.A., Y.W.C.A., amusement places, community halls, the Chautauquas, institutes of various kinds, etc., etc.

5. List of reforms needed. What are the vicious influences of the community and how can they be eradicated?—C. E. Burton.

PAGEANTS STIMULATE INTEREST

Pageants are used by the Sunday School of the Presbyterian Church at Yakima, Wash., imparting religious instruction to its members. During the past year a number of instructive pageants have been given. For opening exercises preceding Christmas short pageants of lessons leading up to the nativity were given. The tercentary of the Landing of the Pilgrims was celebrated by presenting a pageant showing the history of the United States. More than 100 children participated in it, and over \$400 was raised for missions and the Near East Relief. The Sunday School presented "Jacob of Nazareth" a story of a Pharisee's son in the time of Christ, in November. Officials of the Sunday School say that the dramatic efforts have greatly stimulated interest in the school, and are of benefit to all.

PRINTING CHURCH CALENDARS

The Canton, Pa., Christian Church owns a printing press and prints its own church paper, calling it "The Canton Christian." Rev. Edwin Wyle is pastor. A group of young men in his church set the type and print it. It is a splendid piece of printing with no indication anywhere that it is an amateur product. We wish all pastors who use printing presses and who read this notice would send us some account of their experiences. We will print a symposium if you will. It would be helpful to us all.

PRIVATE! FOR THE PREACHER ONLY

Rev. John Williams, Anglesea, Wales, gave a timely message to young ministers. It was in Welsh and was translated by Rev. D. R. Dzvies, of Berlin, Wis. The message of this Welsh preacher is that the message makes the sermon.

"Have a message—this is the very heart of a sermon, and God only can give it. You can get a truth, and a divine truth, and have no message. You can have a taste for and a desire to tell the truth and be nothing but an orator or a lecturer. A message makes a preacher. A taste for literature may strangle moral convictions, and the literature, the poet, the philosopher and the theologian swallow the man. Speak to the souls of the people. Truths for the souls of the people are the truths of the gospel. The preacher must apply himself completely to these truths before he can speak them to a purpose. A man cannot apply himself completely to other things. Think of a teacher of geology. He cannot abandon himself to geology. The couch of geology is too cold and narrow for a soul to recline on it. But the gospel

is able to awaken the whole man. The business of the preacher is not to speak opinions but to declare the counsel of God. He speaks to the people of God."

HAVE A GUEST DAY

Church work in Washington, D. C., must be very difficult at times. Rev. B. F. Rhoads is the pastor of the Ingram Memorial church of that city and is doing an excellent piece of work. One of the methods he uses is "Guest Day." He organized the workers into committees, each member of which was pledged to invite five guests. It was the first event of its kind in the church and was a great success, spiritually as well as socially, and from the standpoint of attendance. Such an experience for any church is a good thing because it gets the members in the habit of inviting people to church.

PLAN FOR A "BRINGING OF GIFTS" SUNDAY

The Westminster Presbyterian Church of Waterloo, Iowa, designated a Sunday as "bringing of gifts" day, at which time every member was asked to take his annual pledge to the church rather than to wait for canvassers to call. The day started with a service of prayer, and between the Sunday School and church services a short time was allowed for the making of pledges. After church with a sermon on "Giving" by the pastor, Rev. A. C. Preston, those who did not care to return in the afternoon to make their pledges were cared for by group leaders in the church parlors. When the pledges for the day were totaled there were 302 and out of a total budget of \$13,734 subscriptions had been received for \$10,207. The church has a New Era committee with all the usual subcommittees—social service, missionary education, gospel extension, spiritual resources, stewardship, publicity and every member mobilization. Each committee has a chairman plus one representative from every organization in the church, the general chairman, vice chairman and pastor, making a total membership of fifty-two. The every member mobilization committee has divided the parish into sections and groups with leaders who also form a part of the New Era committee. Each family in the congregation receives a card appraising him of the number of his district and its leader—*Continued*.

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100 Letterheads 7½ x 10½ inch.

100 Envelopes 3½ x 7½ inch.

Two lines (name and church, home, or office address) engraved in rich dark blue on letterheads. Good bond stock and excellent workmanship guaranteed. Richer in appearance and cheaper than printed stationery.

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samples and prices.

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Cleveland, Ohio

A REVOLUTION IN STEREOPTICONS

The old, reliable stereopticon is usually thought of as a permanent fixture. Still, there have been many improvements made until the stereopticon and lantern slides have come into general use. They will never be supplanted by the motion picture. Each instrument has its particular field of usefulness.

One of the oldest lantern slide makers, and producers of good slides is George W. Bond, of Chicago. His business is located at 6 East Lake street, and he is now putting on the market what he calls the Arto New Film Slide Stereopticon.

"This projector weighs only four pounds and the film slides, 80 or 100 of them, weighing less than one ounce. The expense of making a set of film slides from pictures is one-fourth the cost of making same on glass slides. The price for duplicate sets is less than the price of rental of glass slides, that is, it is cheaper to buy a set of film slides outright than to rent a set of glass slides."

In a personal letter Mr. Bond says, "For the first time since I began the Stereopticon Business, 27 years ago, I have found an outfit that will project satisfactory pictures with the cost for buying the film slides so low that it is almost negligible."

With this Arto Film slide it will be possible for the minister to get up a new series of sermons and illustrate them at an expense easily within his reach. A set of the film slides can be mailed to any address for two cents, thus eliminating the heavy transportation charge for the glass slides.

We hope that many of our readers will investigate this new instrument for we believe that it makes it possible for ministers anywhere to have and use the stereopticon.

EXTEND YOUR INFLUENCE IN YOUR COMMUNITY

In writing about publicity in church work Rev. L. G. Caldwell says that he uses both a church calendar and a parish paper. He believes both are necessary for the highest success, but a calendar cannot in any sense take the place of the parish paper.

He uses such a paper or magazine and calls it "The Assistant Pastor." In describing his method of using it he says, "It is distributed to every home in the community and is sent to all non-resident members. It is read by people who otherwise would know little of our church. As this is my persuasive literature, my publicity matter, I have printed in this paper articles that solicit the support and attendance of the reader. Reports and news items always prove interesting to the members."

The arguments put forward for a parish paper are six in number. It keeps the members informed, secures the interest of the whole community, keeps the treasurer supplied with funds, keeps the non-resident member interested in the home church, acts as an assistant pastor and fills the empty pew.

Ministers who have issued parish papers testify to their value. If you should care to widen your influence in this way, write to The National Religious Press, Grand Rapids, Michigan.

GOLD-MINING IN THE SCRIPTURES

The Expositor's "Expositions"

(Prefatory Notes: 1. Unlike the English, the Greek has different letters for the long and short sounds of *e* and *o*, while *a* has practically only one sound, nearly the Italian *a*. In transliterating Greek into English the custom is to give the simple, *a*, *e*, *o* in English for the different Greek letters; which correctly indicates the spelling but not the varied sounds—about as though one pronounced Kate, cat! Hereafter we will express the Greek short *e* (epsilon) by *e*, but the long *e* (ete) by *eh*; the short *o* (omicron) by *o*, but the long *o* (omega) by *oh*; while the *a* (alpha) whenever there is any question as to the sound will be represented by *ah*. This will enable you to pronounce the Greek correctly.

2. One of the most interesting as well as valuable parts of our investigations should be "word-studies" (as Dr. Marvin R. Vincent named it), which for lack of space we have not hitherto attempted. But after this month we will subjoin notes upon a few of the most suggestive Greek words in each month's study.—R. C. H.)

Jude 21. Keep Yourself in the Love of God
Heautous en agapeh theou tehrehsate. (Your-

selves in love of God keep-ye.) The critical word, both linguistically and homiletically, is *tehrehsate*, keep-ye. The verb *tehreoh* means to watch, observe attentively; then to keep, guard, as a prisoner; and finally, to keep back, keep in store. The same word is used in Jude 6, "angels which kept not (*meh tehrehsantas*) their first estate; so in John 17:11, "Holy Father, keep (*tehrehson*) through thine own name; and John 17:15, "keep (*tehrehses*) them from the evil."

Clearly therefore the meaning is that we are to guard, watch, keep our place and status "within the love of God" (Moffatt) so as not to remove or be removed therefrom: and the homiletic possibilities are both marked and manifest.

1. A blessed status and condition to maintain "In the Love of God."

2. Our individual, personal responsibility. "Keep Yourself!" Our own fault if we fall from that happy estate.

3. How to keep ourselves in God's love? Jude's answer (v.20), "Build yourselves on your most holy faith," and, "Pray in the Holy Spirit"—praying and building, working and watching,

calling on the Comforter and chastening our own spirits: thus we can keep ourselves in the love of God!

I Timothy 4:7. Shut Your Mind Against

Translating *paraitou* by "shut your mind against" is one of Moffatt's happiest touches. The word means originally to "beg off" from anything, and is the word used in "they all began to make excuse." Then it takes on a special meaning, "not to receive, i.e., to refuse, reject, shun;" and when the thing refused is an idle tale, a false report, a "drivelling myth," the phrase "shut your mind against" is a pat rendering.

And here we find an apt and appropriate text for a telling sermon on the practical wisdom and Christian duty of "shutting your mind against" such enemies as doubt, suspicion, fear, jealousy, flatteries, morbid musings on our own mishaps, and many other things which become cankering poisons if lodged in the mind. Armies fight enemies, not by admitting them inside the fortress to defeat them there, but by holding them outside of unbroken lines of defences. So keep the citadel of mind, heart and soul against every unworthy, weakening, evil thought. Cry, "They shall not pass!" Shut your mind against them all.

Matthew 13:52. Things New and Old

Having finished this wonderful group of parables Jesus asked his disciples whether they had understood it all. They heartily answered, Yes. "This calls forth from Jesus a gladsome *dia touto*" (Meyer); and then he exhorts them as good keepers of these treasures of God's truth, to bring forth constantly things both new and old, when they teach.

The verse is specially beautiful and rhythmic in the Greek. It runs: *Sunehkate tauta panta? Legousin autoh, Nai. Ho de eipen autois, Dia touto pas grammateus matheuteutheis teh basileia tohn ourahnohn homoios estin anthropoh oikodespote, hostis ekballai ek tou thesaurou autou kaina kai palai.*

Addressed to preachers then, it is rich with instruction for preachers now. Bring to the people all the riches of the Old Testament, yet pour over those truths the glory that falls from the New; preach the rich old truth as preached by Peter, John and Paul, Wesley, Calvin, Spurgeon and Storrs, yet bring forth all the new beauties and meanings discovered by Spirit-filled men of today; make use of old methods God has long blessed, yet find new methods God can now own and bless. "Ask for the old paths." "Behold I make all things new."

Colossians 3:14. Love is the Link, of the Perfect Life

This is one of Moffatt's most appealing translations. And yet we are bound to say that the Greek, carefully studied, seems scarcely to give this exact shade of meaning. *Epi pasi de toutois tehn agapehn ho estin sundesmos tehs teleiotehtos*. Literally "Over ("addition to something already existing;" Winer, N. T. Gram. in loc.) all of these, (put on) the love, which is the what-binds-together of the perfectness." The 20th Century New Testament renders: "Over all these (graces) put on love; for

love, like a girdle, makes all complete." Meyer, the great exegete, who devotes two full pages to these few words, renders, "love, by which Christian perfection is knit." The illustration is clearly of clothing; Christian graces are named as garments; love is the what-binds-together all other graces, and so makes the soul to be completely clad. Love is the girdle of Christian perfectness: wanting love, all other garment graces will fall off, and leave the soul unclad.

This certainly offers a most attractive sermon theme. If one were inclined to a dash of the sensational, he could describe the soul and its graces as a beautifully dressed woman; but having left off love, the soul is as a woman who has forgotten the outer sash or girdle which holds all her costume secure. And how said woman would feel and appear! But a more sedate preacher will use Paul's illustration with care, and then show how every Christian grace is rendered nugatory and void if all-embracing love be lacking. Read Scripture lesson, I Cor. XIII.

Ephesians 3:19. Filled Unto All the Fulness of God

Hina plehrothethe eis pan to plehrohma tou theou.

We promised last month to try to write upon this sublime text; and we asked our readers to pore and pray over it, and to preach upon it. But now we confess that it is still far beyond our grasp, though we glimpse something of its marvellous meaning.

Paul is praying for his people. His prayer is, first, that their inmost souls may be made strong by God's indwelling Spirit; second, that consequent upon this, Christ may dwell in them (through fitting media); third, he prays that (these antecedent conditions being fulfilled) they may be enabled to apprehend the extent and comprehend the content of Christ's incommensurable love: all which petitions have as final cause and objective, his people's filling with all of God's fulness.

The earlier petitions (vv. 14-17) are preliminary; the consummate prayer is duplex, viz., that they may measure in experience the measureless love of Christ; and that, in consequence, they may be, so to speak, crammed with the whole fulness of God. Not that any finite soul can conclude the Infinite: but just as the whole ocean pushes for entrance into the empty shell and fills it with all the pressure of the ocean's flood, so may a soul be pressed upon and "filled unto all the fulness of God."

We cannot cut this Crown Jewel up into homiletic "points;" but we believe that to show our people step by step how these three great conditions may and must be fulfilled, and then to conduct them to that glorious ultimate which Paul unveils, marks out the pathway to one of the greatest sermons any man could ever preach.—
R. C. H.

Doing a Great Work

Rev. L. C. Holmes, of Dover, N. H., writes: "It is with the greatest pleasure I renew my subscription to the best preacher's magazine published. You are doing a great work. May God bless you in it. *The Expositor* does not forget the Cross."



PULPIT AND PASTORAL PRAYERS

Aids to the Worthy Leading of Public Devotions

TEACH US TO PRAY

The prayer, "Lord, teach us to pray" may well be the earnest cry of every minister whose responsibility is to lead his people in the devotions of the sanctuary. If close attention ought to be given to the public reading of the Holy Scriptures and to the preparation and delivery of the sermon, what about the prayer that is offered, not to the people, but to Almighty God, not in the minister's own behalf only, but for the congregation? This one thing should characterize pulpit prayer, the realization of God's presence by the minister; and that realization should, by his devoutness of spirit and directness of petition be impressed upon the people. All should feel that the living Father, who hears and answers prayers, is not far off, but in their very midst.

A fellow-student who had been preaching for the summer months said to me, "It is not so hard to preach as it is to pray. To make that long prayer one feels most of the time as if he were speaking into the air." Older preachers than seminary students have had the same experience. Indeed, in most of our churches there seems to be much praying into empty space. If not into vacancy at least at the people, their presence being felt far more than the Almighty's. We have read about a prayer, the most eloquent ever addressed to a Boston audience. When Dr. Joseph Parker preached in Toronto, one of the city papers said the next morning that "the London preacher pronounced to his vast audience one of his great prayers." Such is the idea many have of pulpit prayer, and such is the experience of many while praying—it is all to the people. But where the power and glory of the divine presence are not realized, there can be no burning words of soul-stirring praise, confession, and holy desire actually and consciously poured into the ear and heart of our Heavenly Father.—A. H. Moment, D.D.

INVOCATION PRAYER

Our Father and our God: As we approach Thee in holy converse, infuse into us both the spirit of devout reverence and the sense of filial freedom. We would not burst into Thy presence-chamber with rude familiarity; but we would acquire a childlike ease before Thee. We recognize Thy sovereign majesty. But also we recognize Thy fatherly kindness. We would fain tarry with Thee, and learn Thee by living with Thee and for Thee. In every way—by all we experience, by our pains and our pleasures, by our deep satisfactions and our stinging adversities—by every-

thing, disclose Thyself to us more and more. We would come so to know Thee that Thou shalt fill our horizon. Thou very Life of life, Thou unseen Source and Heart of all things, keep us in touch with Thyself. Transform our entire being into Thine image. Hallow our days. Sanctify our passions. Give us Thy vision. Animate all our purposes. Shape our plans. Let our dull lives wear the glow of God. Surcharge our hearts with Thy tenderness, until our manners, our words, our deeds, our very tones, shall speak of Thee and woo men to Thee. Through Jesus Christ, our Lord. Amen.

MORNING SERVICE

Heavenly Father, may the peace of the Sabbath take possession of our souls. Quiet our minds with the gracious influence of Thy truth. Quiet our hearts with the strengthening ministries of Thy love. Make us receptive of the things which Thou hast prepared for them that love Thee. Make us ready to hear Thy will and eager in our obedience. Remove from us the indifference which has so often marred our service. Transform our reluctance into spiritual delight. May Thy statutes become our songs. May we drink of the river of Thy pleasures and be satisfied. Make us mindful of one another, that in our common remembrance we may bear one another's burdens. Impart unto us the sympathy which can feel another's sorrows, and which exults in another's joys. May we find in Thy great Fatherhood the secret of our brotherhood, and in one unbroken fellowship may we seek for one another the gifts of Thy grace. May the Holy Spirit use us in the service of Thy Kingdom. Let the earthen vessel be filled with heavenly wine. Let the earth-built altar glow with the fire of heaven. Amen.—J.

VARIOUS PETITIONS

Our Heavenly Father: Receive us this day as thy children and guests—not beggars groveling at Thy feet. We come in the name of Jesus Christ, our Elder Brother; under the impulse of Thine own Spirit; and at Thy bidding in Thy Word: as accepted sons—to talk with Thee of our common interests and life. Thou art our life. Apart from Thee we grovel, pine, and die. If in any folly we should set out to leave Thee, do not let us go. Draw us back. Hold us close. Keep our hearts warm, our faith serene, our vision clear, our purpose true. Strip off all our shams. Purge away all our dross. Let nothing base or ignoble linger in our thought or feeling. So flood our souls with Thyself that truth, righteousness, and

divine compassion shall be natural to us, and manifest in and from us to all who know us. Wash away the last trace of selfishness. Help us in our emergencies. Do not leave us to ourselves for one moment. Keep us from being tricked into any misdemeanor or low motive. So may we shine for Thee, and carry health and healing and comfort wherever we walk. Through Jesus Christ, our Lord. Amen.

A PRAYER TO THE HOLY SPIRIT

O Thou Blessed Holy Spirit of Truth, we worship Thee as very God, the Lord, the Giver of Life. We invoke Thy presence and we ask Thy gracious help today.

Behold us, Lord, gathered now to pray: yet we know not what to pray for as we ought, nor how to pray aright. Wilt Thou not, O Gracious One, lead us up to the Throne of grace; intercede for us with sighings and spiritual longings that cannot be uttered; inspire us, that we may pray acceptably; sanctify our wills, that we may pray worthily; and work faith in us, that we may overcome with God.

O Holy Ghost, the Giver of Light, behold us assembled here to preach, and to receive God's holy Word; yet have our human minds no might to comprehend the truth divine, nor can our natural hearts receive the things of the Spirit. Interpret to our souls, we do beseech Thee, deep things of God, and give to us spiritual apprehension, that we may understand. Make us aware of sin and need; reveal to us the Son of God as Saviour from all sin; give us the joy of conscious pardon through God's grace.

Thou Comforter whom Jesus promised to His own, Thou knowest the toil and labor we must undergo. We pray Thee for Thine inspiration and Thy help, that we may be strengthened, guided, kept, upheld, and given grace to do life's work aright. Without Thee we shall fail, prove faithless to our duty, fall in sin; or sink defeated ere the day be done. O Holy Comforter, stay Thou with us, and be our help!

And we must suffer too as well as toil. Temptations come and lure our souls to sin; trouble and tribulation beat upon our unprotected heads; our hearts grow weak, and we are sore distressed. O Thou blest Paraclete, forsake us not, we pray! May we not be o'erborne by heavy woes; may we not sin and grieve Thee from our side.

This earthly life, O Living Lord, is a pilgrimage long and hard; the way is rough, the dangers dark and many; we dare not go alone. We humbly pray that Thou wilt walk with us, our Helper, our Companion, and our Guide. Here have we no continuing city, but we are seeking one to come. Lead us, O Divine Companion, safe to its pearly gates; sanctify us ere the journey's end, and so make us meet to enter that City of Light, and to dwell with God in holiness forevermore. Amen.

A MISSIONARY PRAYER

Our Saviour and Lord who didst give us the great commission to disciple all nations, we bless Thee that the fresh annals of Thy Kingdom pour floods of light into our minds, floods of love into

our hearts and floods of resolution into our wills. We bless Thee that Thy spirit of service, of love for all who have need, a rising tide that sweeps around the world under the attractive power of Thine uplifted sacrifice, penetrates all lands, all classes, all religions. We rejoice that it moves men, women, and children; leads them to live in the slums, the tropics, the frozen North, and all for Thy Name's sake and for Thy children. And Thou openest all doors of opportunity to us, every nation and tribe. And now native converts are uplifted by the world-wide impulse and freely spend out of their poverty and their burdened days to tell the story of the Cross. The national life of heathen lands feels and manifests the gracious influence. Nations are born as in a day. The glorious visions of Isaiah and Ezekiel and Daniel and John, and Thine own, almighty Saviour, are becoming history before our wondering eyes.

Almighty Captain of our salvation, inflame our hearts also with Thy compelling love. Enroll us every one in Thy forces militant, to march, and fight, and suffer hardships, and sing exultant triumph, blessing Thy holy name that we may share Thy sufferings for the lost world, Thy labors, and, by Thy grace, the everlasting joy of our adorable, redeeming Lord. We ask in thine own name. Amen.

AFTER THE SCRIPTURE READING

We have recently taken note of the words used by several ministers after their reading of the Scriptures in the church service. It is well to use variety. One minister says:

"May God's Spirit give us understanding hearts."

Another says: "May God's Spirit bless this lesson to our needs."

Another says: "The Lord bless to us this reading from his own holy word."

Another says: "The Lord follow with his blessing this reading from his own holy word."

Another says: "May these words be blessed to our souls, meeting our present spiritual needs."

We would greatly appreciate if readers of *The Expositor* would send us postal cards giving other such invocations.

SCRIPTURAL SALUTATIONS FOR OPENING OF SERVICE

1. "The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him; he also will hear their cry and will save them." . . . "Let us draw near with true hearts and full assurance of faith."

2. "Sing unto the Lord a new song and his praise in the congregation of saints. Let Israel rejoice in him that made him: let the children of Zion be joyful in their King."

3. "Great is the Lord and greatly to be praised in the city of our God, in the mountain of his holiness." . . . "Beautiful for situation, the joy of the whole earth is Mount Zion." . . . "Praise ye the Lord."

4. "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem." . . . "Blessed are they that dwell in thy house, they will be still praising thee."

5. "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them to drink of the river of thy pleasures. For with thee is the fountain of life; in thy light shall we see light."

6. "Praise waiteth for thee O God in Zion, unto thee shalt the vow be performed. O thou that hearest prayer, unto thee shall all flesh come." . . . "We will lift up our eyes unto the hills whence cometh our help. Our help cometh from the Lord which made heaven and earth."

7. "God is a spirit and they that worship him must worship him in spirit and in truth." . . . "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

8. "Behold, O God, our shield, and look upon the face of thine anointed; for a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness. For the Lord is a sun

and shield; the Lord will give grace and glory. No good thing will he withhold from them that walk uprightly." "O Lord God of hosts, blessed is the man that trusteth in thee."

9. "This is the day which the Lord hath made, therefore will we rejoice and be glad in it." . . . "Praise waiteth for thee, O God, in Zion, unto thee shalt the vow be performed. O thou that hearest prayer, unto thee shall all flesh come."

10. "Who shall ascend into the hill of the Lord? Or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessings from the Lord, and righteousness from the God of his salvation."

11. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." . . . "Wait upon the Lord, be of good courage, and he shall strengthen thine heart."

Such as these can be used from Sunday to Sunday and thus give variety. In many churches the very first utterances is a Scripture salutation. The appropriateness of those given above is manifest.

The Pastor and His Young People

BOOKS TO RECOMMEND

Nature's Craftsmen, \$1.75 net, by Inez N. McFee.

Jo, the Little Machinist, 75 cents net, by Johanna Spyri.

Thomas Y. Crowell Co., New York City.

Parables for Little People, \$1.50 net, by J. W. G. Ward.

George H. Doran Co., New York City.

* * *

The first book is an interesting collection of stories about some of the wonders of the world of animal life, frogs and beavers, birds and bees, spiders and caterpillars. The facts are given in stories of the conversations and experiences of Uncle John and his eager, curious nephews and nieces.

The second is a Swiss story of the log-driver's children among the mountains; told in the charming style of the author of "Heidi." A delightful account of a boy's ambition and a sister's sympathy.

The third book contains 52 story-sermons by a London minister who has made himself a reputation, and gathered a large congregation, by his attractive and original sermonettes.

THE TEACHER

Some pastors put on a special service for the teachers of their community. The following paragraph (authorship unknown) would be appropriate to read at such a service. It would be especially fitting to use as a printed or multi-graphed slip to be given as a souvenir to each person present.

The Teacher

"I deal with the most potent, the most elusive the most interesting thing in the world—the human mind.

"Without me there would be no progress; future generations would lapse into savagery; civilization would perish from the earth.

"Of all the professions mine is the least paid in money and the most richly rewarded in satisfaction.

"I am soon forgotten because what I achieve is written, not with ink on paper, but in human lives.

"I am a builder, but I do not build bridges. I build the *builder* of bridges.

"I am often unpopular because I must try to please so many people.

"My work is often undervalued because it is not understood.

"The beginning of my work is *service*; the essence of my work is *service*; the reward of my work is *service*.

"*I am the Teacher.*"

A LIFE STORY

Pageants are popular and effective. The people like them and will come to hear, or see, them. We found this suggestion in the Central Christian Advocate:

A south London pastor has adopted a novel way of interesting and impressing his congregation. On a recent Sunday evening at the "Church of the Strangers," Peckham, the Rev. Ernest Thorn assumed the character of Abraham and related the life-story of the Patriarch. On a small stage was effectively represented an Eastern scene. In the background stretched the desert, and a tent stood in the foreground. Abraham, represented as a very old man, entered with two other figures in Eastern dress, sat down by the tent and told the story of his life and wanderings. This little drama was enacted at the end of a short service, and Mr. Thorn said there was to be no applause, as the episode was part of the service, the play being the sermon.

Perhaps if more of such services were given, people would not be so absurdly ignorant of the Bible story as they are.

A Story to Tell in Sunday School

A Chinese Rug-Maker and Sunday

Sun, a maker of rugs in Peking became a Christian. When he learned that Christians kept Sunday as a sacred rest day, he decided to close his factory on Sunday. This was done with fear and trembling, for he would have to pay his workmen for seven days in a week. Next he found that he was turning his apprentices on the street on Sunday to get into mischief. So he engaged a teacher for them on Sunday, at his own expense. In these classes the youths learned the Bible story and teachings, also to read and write.

Miss G., the man's missionary friend, asked him to report to her, at the end of a year, the result of his experiment. When the year was up he came to her, saying that he never before had been so prosperous. He told her joyfully that he owned his buildings, was out of debt, and had money in the bank.

Later Miss G. had a side-light thrown upon this story by a friend, who knew none of these facts. He was coming into Peking on a railroad train and happened to sit directly behind two English or American rug-buyers. One buyer said to the other, "I had a queer experience the other day. I went to see that rug-maker Sun. It was Sunday morning and I found the door locked. I went round to the rear and there I found the whole bunch singing, 'Nearer, My

God, to Thee.' With proper respect I waited for them to finish, but no sooner were they through with that than they started in on 'Jesus Loves me.' I thought that was a bit thick, so I asked for Sun. He came out and very politely told me he would not talk business on the Sabbath! You could have knocked me over with a feather! He, a rug-maker, telling me, a rug-buyer, to come again on Monday! Can you beat that?

"Well, I was that curious that I went the first thing on Monday morning, and, if you will believe it, I had to wait until they finished morning prayers! Then I was taken through the plant. That factory is the cleanest and finest in Peking, and their rugs are equal to, if not better than the others. I contracted for his entire output for the year!"

The rug-maker did not know that the rug-buyer was going to tell his experiences to a friend. The two rug-buyers paid no attention to the gentleman in the seat back of them. The man who repeated the story to his missionary friend did not know that she had any connection with, or knowledge of, the Chinese rug-maker.

Does not the story recall what the Master told the men of Galilee: "Seek ye first his kingdom, and his righteousness: and all these things shall be added unto you."

—Retold from a story in the *Record of Christian Work*.

A RHYME TO RECITE

Possibly the preacher might like a little poem to recite to his Junior Society, or to give to a boy to recite at some meeting. Here is one that touches the lives of boys and girls:

Put-Off Town

Did you ever go to Put-Off Town,
Where the houses are old and tumbledown,
And everything tarries and everything drags
With dirty streets and people in rags?

On the street called Slow lives old man Wait,
And his two little boys named Linger and Late,
With unclean hands and tousled hair,
And a naughty sister named Don't Care.

Did you ever go to Put-Off Town
To play with the little girls, Fret and Frown?
Or go to the home of old man Wait
And whistle for his boys to come to the gate.

To play ball all day on Tarry street,
Leaving your errands for other feet?
To stop, or shirk, or linger, or frown,
Is the nearest way to this Put-Off Town.

—Exchange.

"I Read Every Line of It"

Rev. Elmer Ward Cole, of South Bend, Indiana, writes: "I have been in the pastorate twenty-six years and *The Expositor* is the most suggestive magazine that has ever come to my desk. I read every line of it."

ILLUSTRATIVE DEPARTMENT

A Sermon Without Illustrations is Like a House Without Windows

Radio-Active Homiletic Illustrations

Listening In

1

1 Kings 19:12. Listening in requires a need or a desire for something better. The rapid growth of the radio interest is due to the deep-seated desire for something better than that which is immediately at hand. Listening in to God's call and will for the life requires a need or a desire for something better. As long as the life is satisfied with the present state of affairs, there will be no longing or thirsting for something better.

Listening in requires a realization that there is something better somewhere else. The strong interest in radio is due to the consciousness that the air contains many things that are far better than those things which are accessible to the human ear or eye alone. Listening in to God's call necessitates a consciousness that in him is something far superior to the present condition of the human life. Even a slight knowledge of God will create a strong desire to listen in while he is speaking to the life.

Listening in requires a concentration on one thing. The air is full of many things. If the radio enthusiast would hear anything of value, he must concentrate on the one thing. A superior type of concentration is required for any person to listen in to God's call.

The calls of the world, such as pleasure, ease, money, and the many others, must be shut out of the life if the clear, unhesitating message from God is to be heard. A scatterbrain never felt the thrill of the "still small voice."

Listening in requires the instrument to be in tune with the message in the air. The desired concentration cannot be obtained unless this is the case. Of utmost importance and necessity is the tuning of the life to God's message before the clear, distinct call can be heard. Anger, pride, jealousy, some pet sin, and many other little and apparently insignificant things will creep into the life to keep it out of tune.

Listening in requires the instrument to be kept in tune as long as the message is to be heard. The slightest changing of the instrument will mar or destroy the message. It is just as important that the life be kept in tune to hear God's call as it is to get it in tune in the first place. A Sunday religion that is active only one day in seven, and constant week-day failures, will prevent the life from staying in tune to listen in to the "still small voice."—*Young People*.

Finality

2

Ps. 119:89. "Roma locuta, causa finita est" ("When Rome speaks, the matter is ended"). Apply that to the testimony of the Incarnate Word to "the volume of the book." In this attitude to

Scripture has lain the strength of the Church. In recent years there has been uneasiness on the part of some, a fear lest the witness of the Church to the finality of the Christian revelation and the authority of the sacred writings should weaken.

Personal Influence

3

Acts 5:15. There was a big strong boy, digging trenches for flowers through the hard shale-rock at his summer home, who, not allowing his father to lend a hand, would call to him, "Father, stand round, it goes better when you are here." And then he would swing his pick mightily and prove that the mere presence of one whose good opinion he valued did make the work go forward.—*Presbyterian Banner*.

Don't Duck

4

Luke 14:18. "I pray thee have me excused." A general asked a certain soldier standing in the front rank: "Meier, what would you do if during the war yonder bridge would have to be taken, although it lie under the mouth of the enemy's cannon and, as only a few soldiers could advance at the same time, the order would be given: 'Volunteers to the front!'" "I would quickly jump to one side to let the volunteers pass," he answered. How many of us have acted so when a piece of work requiring self-sacrifice was expected of God's children? Don't duck.

Personal Work

5

1 Cor. 16:13. "Quit you like men, be strong." I turned to a big business man whom I knew well and asked the privilege of using him as an illustration. He was a very prosperous man, on the board of directors of big corporations. He was also a devoted Christian; loyal to his church; giving time and strength to the teaching of a men's big Bible class. I said to him: "Mr. D., you are teacher of a big Bible class for men. Does it require any extra courage and superior consecration for you to teach that class?" "Oh, no!" he answered; "I delight to do it." "If I asked you," I continued, "to go down to the Salvation Army Citadel some night and present the Gospel to the crowd that gathers there, would that challenge test your courage in a special way?" "Not at all," he replied, "I would be glad to do it." "Certainly," I answered; "but what about the man who sits by your side in the board of directors of your corporation whom you know is not a Christian? What about him?" Quickly he answered, "That is another story." Then I said to him, simply as an illustration to all the rest of the business men present, "Mr. D., take somebody your size."—*Epworth Herald*.

Sound Philosophy

6

Ps. 119:105. "No, don't bother about a lantern uncle," the young fellow said, as he pulled down his hat for a windy walk across the moor. "My eyes are pretty good, and I won't need it." "Better tak' a licht, laddie, better tak' a licht," the old Scotchman admonished, as he struck a match.

"The night is dark, I'm thinkin', and the way is new to ye. A wee bit of glimmer often saves waurse trouble." There is sound philosophy here for the traveler along the highway of life, and a word of warning for those just beginning the journey. Take the Word of God as your lamp.—*The Earnest Worker.*

Illustrations From Life

REV. J. S. ELLIS, Dunlap, Iowa

Build Better When We Make Long Plans 7

Rom. 2:7; 1 Tim. 6:12. At a time when the prairies of South Dakota were dotted with claim shacks, made of rough boards, and often covered with tar-paper, one large, two-story, white house was a landmark. It had been planned back in the eastern home. It was to be a home, not a temporary staying place. Some lives are like the claim-shacks, built without a plan, and with no thought of the future. We build our lives better when we make long plans.

God's Lifting Power 8

John 6:33; 6:44; 12:32. Sometimes, in the great wheat lands, the grain will be standing, rank and tall, in a few weeks to be ready for the harvest, when a storm will sweep over the land, and the wheat will be as if a roller had passed over it. Millions of dollars can be lost in a storm of thirty minutes duration. The wheat, rolled to the ground is too low for the harvester. Its loss will be a tragedy to the farmer. Then a miracle takes place. The sun shines and its warm rays begin to caress the broken wheat. A soft, drying wind stirs over the land and the wheat stalks begin to lift up the heavy heads. Literally millions of pounds are lifted up by the soft influence of sun and wind. Within the third day the wheat's glorious banner is again flung to the breeze. As the sun's light lifts the broken wheat, so the miracle of God's Spirit lifting broken lives is daily taking place.

The Lifted Veil 9

2 Cor. 12:4; Rev. 14:13. Henry Preston was a Methodist pastor. After faithful years in the ministry a fatal illness came upon him and his life ebbed slowly away. He went on with his work as long as strength lasted, and after this waited serenely for the end. One afternoon as he was sitting in his home with his wife and some friends. The conversation was interrupted by Henry Preston speaking. The others looked at him, startled by the expression on his countenance. His eyes were wide, and he was looking with interest, before him.

"Why, there is sister!" he exclaimed, "and there is mother." And a little later, the words filled with awe, "And there is Jesus!" Before they could rise from their chairs to touch him he had gone to be with these heavenly visitors.

Godliness is Profitable 10

1 Tim. 4:8; 1 Tim. 6:6. Leftie Louie, notorious gunman executed in New York, preached a sermon on the consequences of sin before he died. He said, "A fellow who honestly earns six dollars a week is better off than one who earns a thousand dollars a week if he does not get it straight." Of himself and his associates he said, "We were supposed to have as many friends as any fellow on the East Side, but when it came to a showdown only the synagogues stood by us, outside our parents. Stick to the synagogue and to your parents. If I had my life to live over again I would surely follow this advice."

Too Late 11

1 Cor. 7:29; Eph. 5:16. A miner returned from the Klondike. He had made a fortune. He counted himself a millionaire. He had been away from home for fifteen years and during that time had not heard from his aged parents. He was looking forward to Christmas day in the old home in Philadelphia. But the newspapers reported that he was the loneliest man in Philadelphia on that Christmas day, eating his dinner alone in one of the big hotels of that city. Where was the father whom he had hoped to make happy in his old age? He was gone. He could not wait until the boy had achieved the career he had blocked out for himself. Where was the mother? She had waited until a few months before the son's return when she, too, had to go. When the returning man lifted the knocker at the door of the old house, it fell with the harsh echo of empty room. The neighbors told him the story. The man had gained a fortune, but it was too late to do the things he had dreamed of doing.

Uncertainty of Earthly Plans 12

Jas. 4:13, 14. A man in comfortable circumstances was planning a new home for his family. He bought a tract of ground in the suburbs of the city. He laid out the ground and planted trees and shrubbery years before he was ready to build. Then the time came when the new house was actually under construction. But the man never moved into the house. Illness fell upon him, and when the house of brick, and mortar and lumber was taking shape his earthly tabernacle of clay was crumbling away. He made plans, but could not see their completion.

Did Not Try to Help

13

Ezek. 3:19; Jer. 8:20. On the day of the great disaster in the Iroquois Theater in Chicago a young woman entered a street car in a state of great nervous distress. She could not control her emotions, and a woman sat down beside her to quiet her. This woman learned that the girl was one of the number who had been in the theater and had escaped uninjured. The woman tried to quiet her, saying that she ought not to weep, but should be thankful that she had escaped with her life. When she said this the girl broke out in a storm of sobbing. "Oh," she said, "I escaped, but I did not try to save any of the others! There were so many crying for help, and so many wanting to be saved!" Then the girl looked up into the woman's face and said with a sadness that could not be put in words: "I did not try to save anyone!"

The Mind That Was in Christ Jesus 14

Gal. 6:2. A young Englishman came to America to preach and was given a charge in a prairie village of western Dakota. After a year a young English girl came out to be his bride. The happiness in the parsonage was short lived. Within a few months the young woman was taken sick and died. The husband was crushed with grief, a stranger in a strange land in his hour of need. While he sat in the darkened house one of his parishioners came to see him. "Brother," he said, "wife and I have been talking over your sorrow. We have not very much money, but we want to do something. If you want to take the body of your wife back to England, where she may rest among her own people, wife and I will bear the expense."

The Crisis of a Young Life 15

Esther 4:14; Heb. 10:38. There is still standing in a village in Ohio the frame building in which James A. Garfield was the teacher of Burke Aaron Hinsdale. From the backwoods the young man came to Garfield's school, a gawky, awkward, bashful boy, in homespun clothing, and wearing a coonskin cap. The village boys and girls smiled in their superiority over the coming of this country bumpkin. On Friday afternoons it was the custom of the school to have little programs, each taking a turn on the program. The day came for Hinsdale to take part. He had carefully prepared a recitation, but when his turn came to speak his confusion was so great that he had to take his seat. School was dismissed. The school was held in the upper story of a wooden building. The pupils went down the steps in front, Garfield following them. There was an outside stair, leading from the door in the rear of the room. Hinsdale waited until the others were gone and then, taking his books under his arm, ran out of the rear door and down the steps. As he came to the last step Garfield turned the corner, and the two met, face to face.

"Where are you going?" asked Garfield.

"Back to the woods where I belong, and where I should have stayed," answered the boy. "I was a fool for thinking that I could get an education."

In the two weeks that Hinsdale had been in school Garfield had been studying him. "Take your books back upstairs," he advised. "Stay with me one month. I believe we can show these folks that they have been laughing at their betters."

Before the month was up Garfield found that his faith was justified. A great educator and writer was in the making. But it was a critical hour when he met Garfield at the foot of those back stairs.

When the Great Captain Takes Command 16

Rom. 8:31; Heb. 2:10. When General Grant arrived at Chattanooga to take command he found a city hard pressed, and a discouraged army. He found the men on short rations, and horses starving. The city was surrounded on every side by the foe. Grant had met with an accident in New Orleans, and was on crutches. But the hour that he arrived conditions began to change. He gave immediate orders for breaking through the line to secure relief. Within five days he had an abundant food supply, and an encouraged army was ready to move against the enemy, certain of victory. How like this is the coming of Christ, the great Commander, into the life. Resources are unused, courage at low ebb, disheartenment saps the life. The Captain comes and leads at once toward the more abundant life.

Life That Counts 17

Phil. 3:14. In the city of Minneapolis there lived a few years ago a young man who had spent nine years getting ready for his profession. He was ready to take up his work when a call on a physician put an end forever to his hope. He was told that the condition of his heart made an absolute barrier to work in his chosen profession. His heart, with quiet work, might serve him for a few years, but not longer. He disappeared from the circle of his friends. Three years later a professor from the University of Minnesota was dining in a restaurant in Chicago, and found this man serving as a waiter. He was not downcast, not discouraged. His eyes had the light of battle in them. "I'm buying a little farm," he confided to his friend. "If this old heart of mine holds out until next May I'll have a home for Mary and the kids paid for!"

Source of Helpfulness

Rev. O. C. Elliott, of Toronto, Canada, exclosing subscription for two years, writes: "Please send me catalogue of *Expositor* cuts. I have enjoyed the *Expositor* month by month and have found it a source of helpfulness in my work."

* * *

All Good

Rev. Bunyan Champlin, of New Orleans, writes: "May I tell you of an experience I have just had in reading your magazine (*The Expositor*)? It is my custom to always mark the articles which I read. Just across the heading I put either 'Good' or 'Poor.' I have now finished reading both June and July numbers and on looking back over the pages, I find I have marked every article 'Good.' This is unusual for me, for as a rule I am not easily pleased."

Multum in Parvo: Short Illustrations

Missions and Trade Returns 18

America, through the American Board, expended in fifty years \$1,250,000 to evangelize Hawaii, and during that time received about \$4,000,000 a year in trade. England's missions are said to bring back about \$50 in trade for every \$5 given to convert the heathen.—*Gen Armstrong.*

Struck the Legs and Feet 19

A convention speaker said: "Missionary interest first struck the head, and after awhile got as far as the mouth, then the heart, conscience and will, and by and by the pocket, and last of all the legs and feet!"

A Missionary Offering 20

Two lads, one of eight and the other of six were playing "store." The father, upon being told what game was being played, decided to make a purchase and dropped a penny upon the counter. The six-year-old lad then most indignantly declared their place was a store and not a church!

The Gate of Life 21

A poet represents one coming up to a gate on a mountain-side, over which was written the words, "The Gate of Death," but when he touched the gate it opened, and he found himself amid great brightness and beauty. Then, turning about, he saw above the gate he entered the words, "The Gate of Life." If we are in Christ, death is abolished, and the point which earth calls the point of death is really the point of life.

Jesus Crucified 22

Three men died: one for sin, one to sin, and one in sin. These three propositions cover the whole human race. "Do not die in sin. Die to it, by receiving as your Saviour Him who died for it in your stead."—*George Guille.*

To a Sainted Mother 23

A beautiful stained-glass window in a Methodist Episcopal church in New York State bears the simple and only inscription, "To a sainted mother." This is pure eloquence.

Reservations 24

History tells us that Louis XI "executed a solemn deed of ownership," conveying to the Virgin Mary the whole country of Boulogne in France; but reserved for himself all the revenues thereof! How much like this "solemn deed" are some of the purposes of missionary generosity we form.

The Trinity 25

A converted Indian gave the following reason for his belief in the Trinity: "We go down to the river in winter, and we see it covered with snow; we dig through the snow, and we come to the ice; we chop through the ice, and we come to the water; snow is water, ice is water, water is water; therefore the three are one."

Bad Business 26

An English drinking fountain(water) was closed because it was suspected of containing fever germs. In the same town, a saloon, bearing the name "The Fountain," was permitted to run and pour forth a continual stream of misery, crime, poverty, suicide, insanity.

Second Mile 27

A New England railroad president gave this solid advice: "Let every man a little more than fill the position he occupies. When he does that, a wider one will open to him."

Our Italian Neighbors 28

Recently an Italian woman, with all the earnestness of the woman of Sychar, asked of a Pennsylvania missionary making his first call, "What is gospel?"

Is Your Wing Broken? 29

Maltbie D. Babcock said, "I tell you, my fellow-Christians, your love has a broken wing if it cannot fly across the ocean." Christ said, "Go ye into all the world and preach the Gospel to every creature."

A Christian Leper's Story 30

When I heard a Christian leper in India say, "I thank God that he laid leprosy upon me because of the lepers I have been able to lead to Christ," I thought, "How like Christ, who let God lay on him the leprosy of my sin."—*George Innes.*

Christ the Only Way 31

A man recently gave directions to another who stopped to ask him the way to a certain street. "That's the best way, is it?" asked the inquirer, a little doubtfully. "It is the only way," was the quick answer. "The other road will land you back where you started."—*Sunday School Times.*

Beyond the Telling 32

An Alaskan girl was found by her teacher admiring a beautiful sunset. When it was suggested that she try to put the scene on canvas, she replied, "O, I can't draw glory." So the most expressive words are utterly inadequate when one would describe to another his own personal vision of Christ.

Saving Love of Christ 33

It is said that when Edward I of England was wounded with a poisoned arrow, his wife Eleanor put her mouth to the wound, and thus risked her own life to extract the poison. But the love of Christ was deeper than this when he knew that he was risking all that he had, and yet did not fear to invest it all in order that he might bring us unto God.

On Trial 34

"Pilate asked him, 'Art thou the king of the Jews?'"

In the famous Tribuna at the Uffizi Gallery at Florence, a tourist armed with his guide book, went up to the curator. "Are these your masterpieces?" he asked. "I certainly don't see much in them myself." "Sir," said the curator, "these pictures are not on trial." It was not Jesus who was on trial, but Pilate.

An Active Faith

35

Belief is the acceptance of a map. Faith is the taking the voyage.—*Rev. J. H. Jowett, D.D.*

Tell Me a Story

It was the Master's Method—"Without a Parable Spake He Nothing Unto Them"—Matt. 13:34.

REV. I. J. SWANSON, Ravenna, Ohio

"Crown Him Lord of All." Rev. 4:10. 37

At the coronation of Queen Victoria the young Queen had been instructed to keep her seat, though every one else was to rise, while Handel's "Messiah" was being rendered toward the close of the ceremony. Though the commons and the nobles and the clergy were to stand with uncovered heads, it was thought fitting that royalty should be distinguished by remaining seated upon the throne of power. But as the beautiful oratorio proceeded, it is said that the young Queen was visibly affected. When the crowning chorus was reached, she trembled at the words, "And he shall reign for ever and ever." And when the next sublime line rolled up on the wings of melody, "King of Kings and Lord of Lords," the young Queen could stand it no longer but rose weeping to her feet, and removed the crown from her head in the presence of Him who is supreme over all.

The Face in the Bible

38

John 5:39. In the city of Washington there is a unique and remarkable copy of the Constitution of the United States. If one examines it closely it appears simply a chaos of irregular lines and peculiar lettering. But when the visitor steps back and views it in proper perspective he is suddenly surprised to see the face of George Washington looking out upon him. The lines are so spaced and the letters are so shaded as to make a good likeness of the Father of our Country. And just as Washington's face shines through all our early history, as crystallized and reflected in the Constitution, so does the glorious Face of Christ look out upon us from the pages of our Bible.

Death, the Christian's Friend

39

2 Cor. 5:8. There is a beautiful legend of a saint of the olden time who dreamed that Death came to him as he lay on his couch. The visitor struck terror to his soul, for he came in the dark garb of a monk; in his hand the scythe was held, and beneath the cowl a skeleton grinned. But, looking longer, behold! the dark habiliments began to melt away in glowing light; the scythe was transformed into a palm of victory; the skeleton vanished into air,

Christ's Love Draws

36

A man who had been converted from a sinful life gave this experience of his acceptance with Jesus: "I just crept to the feet of Jesus, and greatly to my astonishment, he did not scold me—he knew I had been scolded enough; and he didn't pity me; and he didn't give me any advice, either. He knew I had had plenty of that. He just put his arms around my neck and loved me. And when the sun arose I was a new man."—*Rev. H. O. Harbaugh.*

and in its place stood a beautiful angel, robed in resplendent glory and smiling with joy, as he said to the saint, "Oh, child of God, I am Death. You see me in your human fears as a dark and terrible foe, but in reality I am thy friend, and I come as God's messenger to lead thee home."

—From *Straton's "The Gardens of Life."* Doran, New York

Jesus the Light

40

2 Cor. 4:6; John 1:9. Astronomers tell us that the sun is surrounded by a luminous envelope, consisting of certain rarefied substances which are continually being generated by it. That envelope is called the photosphere. It proceeds from the sun, and is really part of the sun, and without it the sun would be invisible. It is from the photosphere that we derive both the light and the heat; so that to us it is practically a revelation of the sun, or of the sun in the process of revealing itself. . . . In Christ "the sun of righteousness" is clearly revealed unto us: "For God who, commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Devoted Love

41

2 Cor. 5:15. Some years before the civil war a colored man who had been a slave on a Southern plantation was freed by his master, who henceforth paid him for his services. As time went on he saved his earnings; but his employer, after some years, met with financial misfortune and was obliged to sell all of his property at auction. When the colored man heard that the sale was advertised he went to his former master with the money which he had saved, and requested him to count it. "Jerry," said the gentleman when he had counted the money, "you've got two hundred and fifty dollars."

"Marse Jeems," said the colored man, "who b'long to 'fore I'se free?"

"You belonged to me, Jerry," was the answer.

"Marse Jeems, who sot me free?"

"Why I did," said the gentleman.

Whereupon the faithful servant said, "Mars

Jeems, all I is, and all I has, is yours. Take de money, and sabe de ole house."

The white man would not take the money, but he accepted the devotion which prompted the offer of it. How gratifying the offer must have been to his soul!

But how much reason has that poor freedman for being devoted to the man who had given him his freedom in comparison with what we have for being devoted to Christ?

The Skill of Man Small as Compared 42 with Nature

Psa. 104:24. No man can make a perfect thing, but Nature is full of perfect things. We think it a wonder, and so it is, if with the aid of a microscope a man engraves the Lord's prayer on the head of a pin; but in the eye of an insect, with its numerous facets, hundreds of beautiful pictures are simultaneously imprinted, each of them accurately representing what the insect beholds.

Providence 43

Psa. 34:10. In the quaint old English town of Chester there stands on one of the principal streets a house which is known as "God's Providence House," because of an inscription which was placed upon the front of it a long time ago. The inscription says, "God's providence is mine inheritance." Many thousands of persons have read that inscription, and every one of them might truly have said to himself, "I myself am really living in God's Providence House." For what else is the world?

—From *"The Image of God," Sweetser, Revell, New York*

True Freedom 44

John 8:36. Years ago at a notable dinner in London that world-famed statesman, John Bright, asked an American statesman, Dr. Curry, "What distinct contribution has your America made to the science of government?" Dr. Curry replied, "The doctrine of religious liberty." After a moment's reflection, Mr. Bright made the worthy reply, "It was a tremendous contribution."

The Power of a Book 45

2 Tim. 3:15. The world is filled with illustrations of the truth that individual life is often shaped and its destiny determined by the reading of just one book, or even a tract. . . . An old Puritan doctor wrote a book on the "Bruised Reed," which fell into the hands of Richard Baxter, and led him to the saving knowledge of eternal life, and thus was begun a ministry of world-wide power. Then Baxter wrote a book, "The Call to the Unconverted," which speaks on and on to uncounted millions, though the author's lips have long been silent in the dust. Baxter's book got into the hands of Philip Doddridge, and was the means of leading him to a broader knowledge and a richer faith and a deeper experience of the things of God. Then Doddridge wrote a book called "The Rise and Progress of Religion in the Soul," which book fell into the hands of William

Wilberforce, and so impressed him that he wrote a book called "Practical Christianity." And this book in turn made its way down into the sunny Isle of Wight, and there thrilled the heart of Lee Richmond. Then Richmond wrote "The Dairyman's Daughter," which book has been translated into more than fifty languages, working, wherever it goes, an immeasurable influence for the extension of the Gospel. Still again this book of Wilberforce made its way into a secluded parish in Scotland, and its reading worked an epoch in the life of a young man, who was afterward to thrill the world with his glorious ministry—the eloquent Thomas Chalmers. There it is, not a break in the chain, Baxter, Doddridge, Wilberforce, Richmond, Chalmers, and after these names another word needs to be added—eternity.

—From *"God's Call to America," by Truett. Doran, New York*

The Burden Bearing God 46

Isa. 40:11. God is near, is present, in helpfulness, for those who try to serve and trust him . . . Do you remember the story of that tiny motherless girl, born without sight, and left soon after birth, to the care of a sturdy young father? The war came, and the young man enlisted. He found a home in which the little girl could be placed, packed up her poor possessions in a bundle, and made ready to take her to the selected place. A rainy day, with a stormy wind blowing, the two walk hand-in-hand down the hall of their own humble home to the doorway. Then out into the street. The arms of the father reach down and lift the tiny girl, the bundle is placed in her hands, and he says through his sobs: "It's a bad day, dear. You carry this, and I'll carry you!"

"In Bodily Presence Weak" 47

2 Cor. 10:10. Robert Murray McCheyne was nicknamed the Skeleton, but this skeleton, notwithstanding, managed to shake Scotland from Caithness to the Tweed. Wilberforce, the liberator, the statesman, the orator, we know. But little we know of Wilberforce the hunchback. When he arose to address the House of Commons, one reporter wrote: "He looked like a dwarf that had jumped out of a fairy tale." There is a great company of these heroes and heroines. Their strength was certainly not in their muscles or their fists, but in their consecrated, dauntless souls.

"The Utmost for the Highest" 48

Phil. 1:21. The late General Booth's birthday greeting at seventy-five was entitled: "What would I do with my life if I had it over again?" I would offer it up without a moment's hesitation on the altar of redeeming love. In pursuance of that I would resolve to be something that counts in the strife raging around me between good and evil. I would be a man of spiritual strength. I would be a man of sacrifice. I would be a man of prayer. I would be a man of holiness. I would have compassion for human suffering. I would

be a man of faith." Tell me was not this man a millionaire? Was he not one of Heaven's capitalists?

"The Greatest Thing in the World" 49

1 Cor. 13:13. Behind the great shaft of Nelson in Trafalgar Square, much more modest but much more important today, there is the statue of Edith Cavell. She died with a sentence on her lips which will probably live as long as Lord Nelson's immortal utterance. Nelson said, "England expects every man to do his duty," and it was a noble saying. But Miss Cavell said, "I perceive that patriotism is not enough . . . there is something better than patriotism: it is the love of humanity, it is the love of man." We all know Mark Pattison, that rare and brilliant genius. But how few are familiar with the story of his sister—Sister Dora, as she was called. Many consider that she did a greater work than her brilliant brother. She was a nurse in one of the English hospitals. And when at night she would lie down to snatch a few hours' rest and some patient would ring the bell, she would jump up whispering to herself, "The Master is come and calleth for me." It is thus that the great souls of the world hear the cry of need.

—From McLeod's *"The Revival of Wonder,"*
Revell, New York

Transformed! 50

Rom. 12:2. There is a story told of a young woman—a relative of Ruskin—who had been given by a friend of hers a most beautiful silk handkerchief. By accident she overturned the inkpot on it as it lay on the table and soiled a good part of it. She wept until her heart literally ached when she thought of the gift, ruined by her own carelessness: and how she reproached herself! About that time Ruskin came in and saw her distress as she held up the spoiled handkerchief. But he smilingly took it from her. Artist that he was, as well as poet, he went to his study and set to work upon that blot, drawing figures upon it; and then with delicate brushes he painted a beautiful picture and returned the handkerchief to her. "Oh," she said, "that is not my handkerchief!" "Yes, it is yours." I simply took the ugly blot and transformed it into a picture!"

The Way 51

Isaiah 30:21; John 10:6. Walking through a sylvan way overarched by gnarled and widespread oaks, I saw a boy standing yonder in the distance. Soon I heard his voice calling, "Hey, Bud!" Little thinking he was addressing me, I kept on walking toward him, but made no answer. All the more vociferously did he continue yelling: "Hey, Bud!" At last it dawned upon me that I was the object of his exclamations. I asked, as I was approaching, "What do you want, boy?" "I want to know the way to town," was his quick reply. It seems that he had been out with some companions picking blackberries, had become separated from them, and had lost his way. As we walked along together, I asked, after telling

him the right way home, "But how do you know that you are on the right road now?" "Gee whiz!" he exclaimed, "Didn't you say that this is the road?" "Yes," I countered, "but how do you know that I am telling you the truth?" There was a puzzled look in his eye—a curious twinkle—but only for a moment. "By gum!" he said, "I am going to trust you anyway!" Had I seen or heard anything that June morning quite as fine and clean and beautiful as the brave and eloquent trust of that lad among the hills?

—Shannon in *"The Country Faith,"*
Macmillan, New York

THE CHRISTIAN CREDENTIAL

This new, well-printed, handsomely-bound and most readable volume, by Rev. John J. Lawrence, D.D., pastor of the First Presbyterian Church, Binghamton, N. Y. (Revell, \$1.50), is exactly described by its sub-title, "An Appeal to Faith to Doubt." It has a worthy introduction by Rev. Dr. S. Parkes Cadman, of Central Church, Brooklyn. The book begins by stating the present situation in the religious world, then are added chapters on the inherent probability in favor of Christianity, the character of the Founder, the divine element in Christian origins, the reliability of personal experience and the witness of history. These are crowned by the best chapter of all on "The World at the Crossroads." The gifted author makes plain that the world situation of today calls for a revision of our ideas of progress. Material advancement is not the measure. "The unbeliever cannot carry the system of unbelief in one hand, and the mysteries and dynamics of faith in the other." The world of un-faith will overthrow itself. Even the great humanitarian ministries initiated by religion will not long survive the destruction of religion. Unbelief is assuming aggressive forms, its worst being seen in Russia today. But the author's final appeal is this, that "at this critical hour the one outstanding need of the world is a great quickening of true religion."

Brother ministers, get the book and read it. It is written in the light of up-to-the-minute modern thought, yet cannot but confirm the faith of every reader. It cannot but prove a special aid to ministers both for pulpit work and in facing the doubts or inquiries of the young.

* * *

USE THE AIDS

One of America's greatest preachers and lecturers was asked in his church one morning, after he had preached a wonderful sermon, how he was able to put into his discourse such helpful thought and unusual material, showing extensive reading and thinking, especially as he was so frequently on the lecture platform. "Well," he said, "I have several schemes for hatching sermons. The fact is, I read constantly on the road, and mentally plan my work. I nearly always know on Monday, when I leave on a lecture trip, what will be my themes for the next Sunday. I have two readers, who take the themes I suggest, go through my library and periodicals, and note and classify what I would likely want. Then on Saturday night, from eight to ten o'clock, I spend the time in my study with my two readers, going over their clippings, and at 10:30, after prayer, I go to bed, arising on the morrow with the wealth of the world's literature on those themes, with which I go into my pulpit."

THE HOMILETIC YEAR—October

MISSIONARY SUNDAY DECISION DAY

Missionary Sunday

Begin the year with a call to deep enlistment for missions. There is no better way of strengthening the church. The light that shines farthest abroad will shine brightest at home.

Suggestive Texts and Themes 52

The Shepherdless Multitudes. Matt. 9:36-38.
1. Christ's compassion. The harvest. 3. The laborers. 4. The praying. 5. The sending.

Christ the World's only Saviour and Christianity the World's only Hope: Acts 4:12.

The Regions Beyond: 2 Cor. 10:15, 16. 1. The hearer enlarging the preacher. 2. The church enlarging the gospel.

A Glorious Vision: The redeemed from all lands. Rev. 7:9.

"Doing Good Unto All Men:" Gal. 6:10. A glorious opportunity entailing a sublime responsibility.

The Sad Condition of the Heathen World: Eph. 2:12.

The Coming Triumph of the Cross: Isa. 11:1-10.
A City's Need: Gen. 19:12-25.

An Old-Time Missionary: Jonah 3:3-10.

A Thriving City Mission: Acts 19:8-12.

Missionary Essentials at Home and Abroad: Eph. 6:10-20.

Christ's Reign 53

"He shall come down like rain upon the mown grass; as showers that water the earth," etc. Ps. 72:6-11.

I The nature of Christ's reign.

1. It is gentle in its influence.
2. It is progressive in its development.
3. It is mighty in its results.

II. The extent of Christ's reign.

1. It shall include the most distant regions.
2. It shall include the rudest tribes.
3. It shall include the most exalted individuals.

Ready 54

"I am ready to preach the Gospel to you that are at Rome also." Rom. 1:15.

The word translated "ready" really means eager. The verse contains the whole secret of successful missionary enterprises. How many of us can say, "I am eager to preach the Gospel, and not only eager to preach it, but eager to preach it up to the full measure of my ability, 'as much as in me is' "? Our responsibility is measured by our ability. There may not be much in us, but as much as in us, whether it be little or great, we should be eager to tell others the glad tidings that have saved us.—*Rev. R. A. Torrey, D.D.*

Missions 55

I. The Missionary Message. Romans 1:14, 15, 16.

II. The Missionary Passion. Romans 9:1, 2, 3.

III. The Missionary Argument. Romans 10:11-15.

IV. The Missionary Ambition. Romans 15:18-21.

The Map of God's World 56

"The earth is the Lord's, and the fulness thereof." Ps. 24:1.

That statement from the psalm is carved on the front of the great exchange in London, in the city close by the famous Bank of England, in the heart of the financial life of the British Empire. Whoever put it there stated a tremendous fact, which the great nations of the earth have not made a reality in the policy of their development.

For most of the wars of history have been wars for territory, for more land, for more of the earth, which has belonged to the Lord and not to any one nation or people.

All the nations are struggling for more of the earth's surface. The United States is almost the only nation that is not demanding some more territory, and there are very many people in our own country who think we ought to keep the Philippines and even try to annex Mexico.

The nations need to have some lessons in God's geography. They do not own an inch of land. It all belongs to God. The nations are only stewards put upon the land to till it and occupy it with their cities and their commerce and give an honest account of their stewardship. Until the nations recognize God's ownership of the earth there will always be trouble and jealousy and war.—*Rev. C. M. Sheldon, D.D.*

The Master's Call 57

Young men and women! When the Great War was on Uncle Sam put his hand on your shoulder and said: "I want you for service in France!" and you responded. A Greater Captain now places his hand upon you saying, "I want you for Over Seas Service, greater than that of the Great War!" And you will respond—we know you will, as eagerly and wholeheartedly as to that call to France.

To serve with the Marines men were required to be 95 per cent perfect. This was largely physical. We need the same high grade also, mentally and spiritually. Nothing but our best for Him who gave himself.

What Is a Call? 58

Keith-Falconer, a young man of brilliant attainments, rich and influential, the son of a British peer, said: "What is a call? A call is a need, a need made known, and the power to meet that need."

Suppose 59

Suppose you had pneumonia, and the doctor burned a hole through your chest with a red-hot iron to let the devil out—

Suppose your eyes hurt, and the oculist washed them with a solution of red peppers, and pierced the eyeballs with a long needle that destroyed the sight—

Suppose you were ill, and the doctor gave you various decoctions of snakeskin and spiders' legs and then put you on a diet of milk in which a priest's toe had been washed—

Suppose you were "sick unto death," and the doctor gave you some pieces of paper to eat with verses from the Koran written on—

Suppose the doctor ordered you to take two hundred pills and three pounds of medicine every day for several weeks—

Suppose you had a skin eruption, and the doctor applied the lighted wick of a lamp all over your body, and made bad scars—

Suppose you lived in bondage to evil spirits, and knew no better "cures" than these, should you like to have some one come from across the sea and show you a better way? So would the sin-sick sufferers in heathen lands.—*Christian Endeavor World*.

Calling the Dead to Life 60

We may not be able to call three dead persons back to life as did the Master; but by applying our conscience and our religion we can reduce the death rate at least one-third, and every year keep half a million people from dying.—*Rev. Samuel Zane Batten, D.D.*

His Prayer 61

A little heathen boy who had just learned the alphabet, was one Sunday morning seen out on the hillside, with his hands clasped together, and his eyes closed. He was repeating the letters of the alphabet over and over. The missionary drew near, and asked him what it meant. He replied, "I was praying." "But why," replied the questioner, "did you repeat the letters if the alphabet?" "Well," he said, "I felt that I must pray, and as I knew no prayer, I just said the letters of the alphabet, knowing that the great God would put them into words for me."—*Canadian Epworth Era*.

Aided Not 62

The old hymn truly says, "Jesus shall reign where'er the sun does his successive journeys run." He will reign whether you or I do anything to further his kingdom or not. But how ashamed we shall be if his kingdom comes and we have had no hand in its coming!

Safety in Missions 63

"Our country is threatened with two mighty and growing forces—the power of organized wealth and the power of organized labor. A conflict might easily arise between the two which would tear the nation to tatters. What is the security against this? There is only one, and that is the progress of Christianity in the hearts of the lowest

and most humble as well as the most exalted and strong."

Native Christians 64

An Englishman who was in business on the west coast of Africa, returned home on a visit, and talked much against the missionaries. He was in the habit of referring to the native Christians as "good heathen, spoiled." But, on inquiry, it was found that he had left his business in Africa in the hands of a native Christian, so as to be sure of not being cheated in his absence.

A Heathen Promotes Christianity 65

"The Church is doing a great work in this community and I am happy to help," said a non-Christian Chinese when donating, through Methodist Missionary J. M. Yard, a fine property for a school and church in West China. "The work is everywhere flourishing," adds Mr. Yard.

Given Unto the Lord 66

A. E. Cory, in *Militant Methodism*, says: "A woman in Los Angeles telephoned me to come to see her. When I went she greeted me by saying, 'I am going to send my daughter to China.' 'I should like to meet her,' said I. She came in, a beautiful girl, a graduate of one of the great colleges of America. I asked her age. She was twenty-three. I turned to her mother and asked, 'How long have you had it in your heart that this daughter should go to China?' Looking me squarely in the face she said, 'For nearly twenty-four years; from the time that girl was, she belonged to China.'"

The Chinese Woman's Reason 67

One day a Chinese woman puffing at a cigarette appeared at a meeting held by a missionary in an out-station in China. Her face and hands were yellow beyond the native coloring from the excessive cigarette smoking. Politely the missionary asked her not to smoke in the meeting. "But," exclaimed the woman in amazement; holding out her cigarette, "these came from your honorable country."—*Record of Christian Work*.

An African Joseph 68

In Central Africa, over eighty years ago, a Negro was captured and sold into slavery. His master thought so little of him that he was offered in exchange for a horse. No one wanted him, and he was sent on board a Portuguese slave-ship, chained and crowded together with hundreds of other slaves. The vessel was captured by a British man-of-war, and the black boy was free. He came under the influence of a Christian man, who led him to Christ and educated him. The slave boy became Samuel Crowther, the first Negro Bishop of Nigeria, honored by Christians the world over, and the means of bringing multitudes of his fellow-men into the kingdom of God. Joseph's brethren, when they sold him, little thought of the great man he would afterwards become.—*Christian Herald*.

Whom to Thank

69

At the feet of a medical missionary a grateful father and mother knelt to worship her as a god, for she had restored their child to health. Hastily the missionary cried out to them, "We are not gods. Worship the true God." "You must be a god," they said, "no one but a god could have saved our beloved child from death." "Suppose," said the missionary, "that I wished to bestow a valuable gift upon you and sent it by the hand of one of my coolies, whom would you thank, the coolie or myself?" "We should thank you, of course; the coolie is your servant." "And so am I God's coolie, by whose hand God has been pleased to send you this gift of healing; and it is to him you must bow and give thanks."

Slavery Abolished

70

In The Toronto Student Volunteer Convention Prebendary Fox, of the Church Missionary Society, told the story of the abolition of slavery in Uganda, accomplished after a night of prayer, whereas the cost of the same thing in America was a five-year war. A runaway slave from Abyssinia had fled to Christian Uganda for protection. Should he be protected or returned to the Arab man-stealers for torture and death, perhaps? How could he be protected when the chiefs of Uganda themselves owned slaves, and countenanced slavery in their country? They sent for the Bishop of Uganda, and asked for the Bible teaching on the subject. Then giving themselves to a night of prayer they decided to manumit their own slaves, and to issue a proclamation asking their people to follow their example!

The Reason

71

In 1836-37, two missionaries, the Murrays, were in Tutuella, in the South Seas. They had wrought with some success, but suddenly upon a certain night they were startled by a wonderful movement among the natives. They came in crowds from different parts of the island, confessing their sins and asking for baptism. There was a great cry for God which could not be accounted for, until after many months news came that the Christian people in their old home town had come together in special prayer for them and their work. And the very same day that cloud of incense ascended from Jedburgh, Scotland, it came down in showers of blessings upon Tutuella, only it was night-time there on the other side of the world.—Robert F. Horton, "Kansas City (Students) Convention, 1914."

Who Will Go?

72

When I was at college, a couple of men were sent out to West Africa to fill a vacancy. Before they had been there three months there came a cable telling us that one was dead. In less than another month a second cable came telling us that the second man was dead. At once the matter was announced to the students in our college and the question was asked, "Who would take their places where two had gone and died?" Six men at once stood forth and offered to go in

their places, and two men were sent. In less than six months these two men were dead, and the cable came again and the question was asked again, "Who will go?" On that occasion, I shall never forget it, it stands out as one of the thrilling moments of my life, when the announcement was made at the college table and the question was asked, "Who will go?" every man stood up and said, "Send me."—Rev. Henry Haigh.

What Had Happened

73

The minister and his mother stopped at a little Chinese store the other day, for the children are in the primary department of the Sunday School. Before this, about all that could be said was "How are you? We are glad the children come. Good-by." But this time Mrs. Ah Chong seemed excited. She left her children and drew the mother inside, and with beaming face and in broken English she said: "I know God now. I know Jesus. I all same you now. Amoe, she tell me. She tell me all you say. I pray God now. Before, plenty trouble. Now, no matter. Before, I get plenty angry. Now, no more. When children grow up, I go to church all time. I all same kind of mother like you are now." They started to tell her more of the way, but she interrupted, "I know, I know; Amoe, she tell." And Amoe is in the primary class only!—The Congregationalist.

Who Should Be Missionaries?

74

Sir William Macgregor, whose unflagging zeal for humanity in many parts of the globe has done so much for the cause of Christianity, once discussed with me the relatively rapid progress of Mohammedanism in West Africa as compared with that of Christianity. "It's just this," he said, "every Mohammedan regards himself as a missionary; the majority of Christians think it is another man's work."—Bishop Frodsham.

Too Good to Keep

75

The spirit of missions is illustrated by a remark of Hon. John W. Foster. When on a diplomatic mission in China, a Chinaman asked him: "What right have you Christians to come over here to China and talk with these people about your religion?" He replied: "The right to give others something that is too good to keep to ourselves."

The Gospel by Aeroplane

76

One of the Presbyterian young men who fell in the war was Lieutenant Gill I. Wilson, of Wheeling, W. Va. Before he joined the army as an aviator he was studying for the ministry. While he was still in the service Dr. S. Hall Young, pioneer missionary to Alaska, said to him: "They are planning Aerial-mail routes in Alaska. Why can not we have aerial missionary routes in that country, with you as pioneer?" And the young man replied, "Count on me for that."

Aeroplanes may be used in Alaska in the service of the Master. We have used them in war. We are going to use them in commerce. There seems no reason, if the church is willing to stand the ex-

pense, why they should not be used to carry missionaries to their appointments in thinly populated sections of the country.

The thought stirs the imagination. We may live to see a literal fulfillment of Isaiah's words, "They shall mount up with wings as eagles." The best equipment is none too good for the servants of the cross.—*Christian Endeavor World*.

Investments of Life 77

Some young people who are doing things worth while might be doing greater things if they only knew it.

The life of Bishop Tucker illustrates this. He was a promising young English artist, and was painting a picture that he hoped would win a prize at the Royal Academy and make him famous. It was a picture of a young woman with a baby in her arms, walking the streets of London on a dark and stormy night. The warm light was streaming from the windows of homes along the way, but no door was opened to her. The title was "Homeless."

It was really a fine piece of work, but there were thoughts in the heart of the young painter that troubled him. Laying down his brush, he rested his elbows on his knees, and buried his face in his hands. Then suddenly he cried: "God help me! Why don't I go and save the homeless instead of painting pictures of them?"

It was God speaking to him. He was already a Christian, and then and there he resolved to give his life to saving others. After studying for the ministry he worked among the poor and homeless in the slums of England for seven years, and then went to Africa, where he did a great work as bishop of Uganda.

What about your life? Is it invested in the best possible way?

Joy in Work and Worship 78

"I think I can honestly say," said Shepard of Aintab, "that the two things I love best in this life are a surgical operation and a prayer meeting."

Joy in work and worship—this was one of the secrets of Dr. Shepard's wonderful life, and should be true of every Christian.

Saved to be Saviours 79

God's plan is for every man saved to be a soul-winner. When travelers on an Eastern desert exhaust their water-supply, the plan is for all members of the party to spread out, each as far from the other as his voice will carry. When one of the party strikes water, he cries: "Water, water," at the top of his voice to the men on each side of him, and they to the men next to them, and so on.

What would you think of the man who found a cool, rippling stream of water, drank his fill, and then went on his way, allowing his fellow-travelers to perish from thirst? Well, what are *you* doing? If Christ is worth anything to you, tell others about him.—*"Billy" Sunday*.

Profitable Imprisonment 80

During the terrible persecution of the Korean Christians one hundred of them were kept in prison for a year. They spent that year in Bible study. For twelve months they did nothing else. Packed in their cells, they read around verse by verse. Usually they read through the New Testament every week, and during the year they also read through the Old Testament seven or eight times. When they were finally released they preached Christianity everywhere with a wonderful power, born of the Word of God. Thus they made the bitter experience yield sweet fruit for themselves and others. No hardship that can come into our lives is a real misfortune if it sends us with fresh eagerness to the Book.

Decision Day

This ought to be made a great year in evangelism. The best way to begin is to begin early in the year. A Decision Day held in the Sunday School and in the Young People's Society would be a suitable start, turning the minds and hearts of all in the right direction.

In the reaction from formal methods of evangelism there is danger of permitting this important function of the church to go by default. Whether or not one day is observed as a "Decision Day," some plan is necessary to make certain that no child of the parish shall be permitted to pass through the periods favorable to religious awakening without an opportunity to make and affirm his decision to become a loyal follower of Jesus Christ. No less important than the decision itself is the instruction which should follow and which should make clear to the young Christian in plain terms of everyday speech the meaning of the new life and new responsibilities which it involves.

Suggestive Texts and Themes 81

The Gospel Now: 2 Cor. 6:2.

The Appealing Plight of a Friendless Soul: "Sir, I have no man, when the water is troubled, to put me into the pool." Jno. 5:2-9 1. A helpless man. 2. The remedy near. 3. No human helper. Sad condition.

Daily Things in the Early Church: 1. Sinners saved daily, Acts. 2:47. 2. Churches daily multiplied, Acts. 16:5. 3. Scriptures daily searched, Acts 16:11.

What Is a Christian? Acts 11:26. 1. In knowledge a disciple. 2. In character a saint. 3. In influence a light. 4. In conflict a soldier. 5. In communion a friend. 6. In progress a pilgrim. 7. In relationship a child. 8. In expectation an heir.

Why Decide Now: "The door was shut." Matt. 25:10.

An Open Confession: "I will declare what he hath done for my soul." Psa. 66:16.

The Joy of Religion: "Rejoice evermore." 1 Thess. 5:16.

The Feast Prepared: "Come for all things are now ready." Luke 14:17.

Now is the Accepted Time: 2 Cor. 6:2. Now is God's time. Now is the right time. Now is the best time. Now is the only time.

The Heart Asked For: "My son, give me thine heart." Prov. 23:26.

Prayer a Good Sign: "Behold he prayeth." Acts 9:21.

A Good Resolution: "I will arise and go to my father." Luke 15:18.

Acquaintance With God: "Acquaint now thyself with him and be at peace; thereby good shall come to thee." Job. 22:21.

God's Quiet Work: "Whose heart the Lord opened." Acts 16:14.

Winning Others to Christ: Acts 16:9-15.

Danger of Delay: Heb. 2:1-14.

Halting Souls: 1 Kings 18:20, 21.

Preparation for Decision Day 82

The teachers should be urged to interview the parents of young people who are not yet professed Christians, in order to secure their aid in the effort to lead their children into the Christian life. Often the most potent influences are here set at work.

Probably the most vital part of the whole plan is the personal work of the teacher with individual members of the class. Every effort should be made to encourage each teacher to talk personally with each pupil who is not an acknowledged and loyal follower of Christ. This is the teacher's most delicate task, unless, indeed, he is able to see it as his rarest privilege. It requires tact, and above all, sympathy, genuine friendliness, but the instruction that has been received, the knowledge that others are attempting the same sort of helpfulness, the atmosphere that has been created by the days of preparation, and the realization of the importance of the matter, all help the timid beginner in such work. Some teachers will here find themselves for the first time, and will ever after be more than doubly useful in the school and church. Others may meet with discouragement and should receive the counsel and perhaps the assistance, in connection with particular cases, of the pastor or some officer of the school.

Giving the Heart 83

"My son, give me thine heart." Prov. 23:26.

I. What is implied in the giving of the heart to God?

1. That it is given sincerely.
2. That it is given entirely.
3. That it is given freely.
4. That it is given forever.

II. Why the heart should be given to God.

1. He is worthy of it.
2. He has a title to it.
3. He demands it.
4. He will bless it.

Seeking God 84

"O God, thou art my God; early will I seek thee."

Psa. 63:1.

I. The privilege of a good man. To seek God.

1. God is his Father. 2. Defender. 3. Counsellor. 4. Comforter.

II. The resolution of a good man. "I will seek."

1. What is it to seek God?

2. Where is God to be sought? In his Word, his ordinances, by prayer, reading.

3. When is God to be sought? Early in life, early in the morning. Early. Now.

4. Why is God to be sought? He is lovely, and makes happy.

—Rev. Alexander Fletcher

Our Best Helper 85

"I will help thee." Isa. 41:10.

I and thee. Two persons. The person speaking is Jesus our God who can help, and the person spoken to means everybody who needs his help and seeks it.

I. He is always near to help.

II. He is always able to help.

III. He is always willing to help.

IV. He is always kind in helping.

Continuing 86

I. In the love of Christ. John 15:9.

II. In the Word of Christ. John 8:31.

III. In the grace of God. Acts 13:43.

IV. In the faith. Acts 14:22. 2 Tim. 4:2, 6-8.

V. In the things learned. 2 Tim. 3:14-15.

Three Conditions of Soul 87

Psalms 63.

I. My soul thirsteth—desire. V. 8.

II. My soul shall be satisfied—decision. V. 15.

III. My soul followeth hard—devotion. V. 24.

The Conversion of Cornelius 88

Acts 10.

I. Cornelius was doing the will of God so far as he knew it.

a. feared God; b. taught his household; c. gave alms; d. prayed.

II. He earnestly desired to know more about spiritual things.

III. He obeyed God's directions how to learn more. a. sent for God's messenger; b. heard the Word attentively; c. opened his heart to the Holy Spirit.

IV. He called his friends together, that they, too, might receive the blessing.

V. He united with Christ's Church without delay.

VI. He kept on trying to learn more; by desiring Peter to tarry.

—Henderson

The Calls of Christ 89

I. Follow me. John 1:43.

II. Come to Me. Matt. 11:28.

III. Learn of Me. Matt. 11:29.

IV. Abide in Me. John 15:4.

—Robert E. Speer

Christ Our Keeper 90

I. Kept by his power. 1 Peter 1:5.

II. Kept from falling. Jude 24.

- III. Kept from all evil. -2 Thess. 3:3.
 IV. Kept in peace. Isaiah 26:3.
 V. Kept as the apple of his eye. Deut. 32:10.
 VI. Kept from the temptation. Rev. 3:10.
 VII. Kept for eternal glory. John 17:12.

Soul's Choice

91

One ship drives east, another west,
 While the self-same breezes blow;
 'Tis the set of the sails and not the gales,
 That determines the way they go.

Like the birds of the air are the ways of fate
 As we journey along through life;
 'Tis the set of the soul that decides the goal,
 And not the storm or the strife.

What the Boy Expected

92

When I was a boy of about fourteen years a minister stayed in our home over night; in the morning as he started on foot for a neighboring village, I accompanied him part way to assist him with his baggage, which he was carrying. I have never forgotten that morning walk; it comes back to me with a feeling of sadness. One great desire was surging through my soul that morning, and this was the desire, "I wish he would talk to me about Jesus and my soul;" but he didn't. How much of sin and sorrow I might have been saved from had he spoken the word that I believe God wanted him to speak. Men unsaved expect it of you, Christian, and they have a right to expect it of you.

—A. B. Kendall

Hardened by Delay

93

At Cairo, Bishop Gobat entertained high hopes of the conversion of a learned Mohammedan teacher, Sheikh Ahmed, but his hopes were doomed to disappointment. After many interviews, in which he appeared deeply impressed and ready to receive Christ as his Saviour, Gobat lost sight of him. Three months later he says, "I met him one day in the street. I asked him why he had not called for so long a time, to which he naively replied, 'The last time I was with you I felt that if I went to you again I should be convinced of the truths of Christianity, and be consequently obliged to avow myself a Christian, for which I should have been killed. I therefore resolved to see you no more until my heart should be hardened against your arguments.'"—*From the Memoirs of Bishop Gobat.*

A Bishop's Testimony

94

An American bishop related the following. A youth belonging to a Bible class thought fit to discontinue his attendance. The class assembled, but his place was empty, and the leader looked for the familiar face in vain. He could not be content to conduct the Bible reading as usual, ignorant as to the condition and whereabouts of the missing one. "Friends," said he, "read, sing, and pray; my work is to seek and find a stray sheep," and he started off on the quest. "The stray sheep is before you," said the bishop to his

hearers; "my teacher found me, and I could not resist his pleading. I could not continue to wander and stray while I was sought so tenderly."

I Am Included

95

It was during a meeting of the Chapman-Alexander campaign in Portland, Maine, at the conclusion of a sermon by Dr. Chapman, with John 3:16 as the text, that Mr. Alexander was ringing the changes in his characteristic way on a new chorus. An engineer in the gallery suddenly cried out, "Am I included?" Mr. Alexander said, "Yes, you are, why not come down and claim your rights?" The engineer came to the platform, the way of life was explained to him, and soon he was rejoicing in a new-found Saviour.

The chorus which Mr. Alexander was having the congregation sing had been wrought out by Robert Harkness, his brilliant pianist and accompanist, while Dr. Chapman was preaching. It was this:

"I am included,
 I am included,
 When the Lord said "Whosoever"
 He included me."

—Howard A. Banks

The Habit of Not Responding

96

There was an old turnpike man in a quiet country road whose habit was to shut his gate at night and take a nap. One dark, wet night I knocked at his door, crying, "Gate! Gate!" "Coming," said the voice of the old man. Then I knocked again, and once more the voice replied, "Coming." This went on for some time, till at length I opened the door and demanded to know why he cried, "coming" for so long and never came. "Who's there?" said the old man in a sleepy voice. "What d'ye want, sir?" Then awakening, "Bless yer, sir, and yer pardon; I was asleep. I get so used to hearing 'em knock that I answer 'Comin'' in my sleep, and take no more notice about it." So it is with too many hearers of the Gospel, who hear by habit, and answer God by habit, and at length die with their souls asleep. There is danger, young people, if we do not respond at once to God's call that we will get into the habit of not responding. In the end that would mean that we would come to a time when we would not hear at all.

Too Much and Too Little

97

An old colored woman was describing a young member of her church as having "jes' 'nough r'ligion to make her miser'ble—too much to be happy at dances, an' too little to be happy in pra'r meetin'". There is no peace in the borderland. Come gladly, fully, clear over into the lord's side.

Tell the News

98

On the second of February, 1848, a man named James Marshall came riding into a frontier fort, bespattered with mud and worn out with long riding, crying, "I have found it!" "What?" "Gold! Gold!" Taking out a leather pouch, he emptied on a bench a thimble full of yellow dust.

"Gold! Gold!" the garrison caught up the cry. It echoed near and far and everywhere. It set the continent afire with "the yellow hunger."

Friends, have we found Christ? How much is the great salvation worth to us. And how much does the world need it? O for a Christ-fever, that would set men hastening to Calvary as the "forty-niners" set out for California!

If you are a Christian, tell the news till the world has heard it.

—Rev. D. J. Burrell

A Safe Risk 99

Two friends, one an army officer, met after an interval of ten years. They were much attached to each other, and shook hands cordially. After a little chat, the civilian, looking at the other man with a curious air, observed: "By the way, General, they tell me you have gone mad over religion. Is there really anything in the report?" "Well," responded the general, "I'm not aware of being crazy; so far as I know I am in the enjoyment of my senses. But you know there is one comfort; if I am out of my head, I've got Jesus Christ for my keeper and heaven for my lunatic asylum, so I think I shan't do badly after all."

—Christian Herald

What Must I Do to Be Lost? 100

A certain evangelist is using a card, on one side of which is the question, "What must I do to be saved?" And following it are the Scriptures which point the way of salvation. On the other side of the card is the question, "What must I do to be lost?" and the answer follows, "Nothing."

The reply is simple, but wonderfully impressive. Many think that in order to be lost they must run the long gamut of vices and be aggressively bad. Not so. We are all bad enough to miss the kingdom in spite of the good points we may have.

Life is an active, constructive force. It is likened unto a living temple or unto a vine. It must, therefore, be built up and unless there is industry there is no building.

—Brethren Evangelist

The Resting Burden 101

When a weary, selfish heart comes to the Saviour, the Saviour meets his need by saying: "Take my yoke upon you." "But, Lord, he is tired and weary already; another yoke will crush him." No, no; he has just been carrying himself, and himself only, and that is the heaviest of all loads, heavier than any one man can bear. But strange it is that, if he adds another burden, his own burden will become light. That is the mystery of grace, that the burdens of a selfish man are lightened by adding more. "Take my yoke upon you." And what yoke is that, Lord? "The yoke of other people's needs—the burdens of the blind and the deaf, and the lame and the lepers—the burdens of other folk's sorrows; put them on to thy shoulders; take my yoke upon thee—increase thy burden, and thy burden shall become light, and instead of weariness thou shalt find rest.

—J. H. Jowett, D.D.

Messages from Aeroplanes 102

As I was going past a post-office the other day I saw a notice, "Messages from Aeroplanes," with instructions as to what we should do with any we received. And the thought came into my mind how often we receive messages from those in the upper air—preachers, teachers, friends—whose lives we know are lived on a higher plane than ours. What use do we make of these messages? Do we let them drop almost unnoticed as soon as they have come to us? Or do we eagerly clutch them, and, when we have understood, pass them on to those whom otherwise they would never reach?

—London Sunday School Times

Respond Now 103

For a few brief days the orchards are white with blossoms. They soon turn to fruit, or else float away, useless and wasted, upon the idle breeze. So will it be with present feelings. They must be deepened into decision, or be entirely dissipated by delay.

—T. L. Cuyler, D.D.

God's Love, How Deep? 104

"God's love is deeper than sin," writes Dr. J. H. Jowett. "One night when I was crossing the Atlantic an officer told me that we had just passed over the spot where the Titanic went down. It is too far down for the power of man to recover. Then I thought of all the human wreckage engulfed and sunk in oceanic depths of sin. Very far down. But not too far down for the love of God! 'He descended into hell,' and He will descend again if you are there. 'If I make my bed in hell Thou art there.' 'Where sin abounded, grace did much more abound.' 'He bore our sin,' then he got beneath it. And there is no human wreckage lying in the ooze of the deepest sea of iniquity that his deep love cannot reach and redeem."

Christ's Will 105

The first thing a traveller decides is where to go, and not till then does he think about the best route. So the first decision we are to make is to adopt Christ's will; the ways and means are secondary.

After Decision Day 106

Quite as important as the preparatory work is that which remains to be done. This is the encouragement, nurture, guidance and training of the converts. Some important, if obvious, methods by which these results may be sought are merely hinted at below.

1. Personal work by teachers.
2. Class prayer meetings.
3. Pastors' classes for instruction and training.
4. Church membership.
5. Introduction to the social meetings of the church, and effort to meet there the needs of these persons.
6. Enlisting them in some definite form of Christian activity.

Great Texts and Their Treatment

THE CHURCH ON THE ROCK

"Upon this rock I will build my church, and the gates of hell shall not prevail against it." Matt. 16:18.

Exegetes and critics friendly and unfriendly have been busy with their spades and pickaxes about "this rock." They have been trying to dig under it, and over it, and into it for ages; but they have never been able to agree as to its actual size and composition.

I. The nature of the Christian Church.

Loosely considered, the church is composed of all who make a public profession of religion, and have given their names as members. But the church on "the rock" is composed only of those who accept Jesus Christ as their personal Saviour. All such are members of the true, spiritual, invisible church, because they accept and build upon the true and only foundation, "this rock."

II. The owner of the Christian Church. "My Church."

Jesus Christ is the true owner of the church, and he is not ashamed to claim his property. "My Church."

1. His by covenant engagement. 2. His by costly purchase. 3. His by actual conquest. 4. His by divine oversight and providential care.

III. The foundation of the Christian Church. "This rock."

1. It is a lasting foundation "rock." 2. It is a special specific foundation. "This rock." 3. It is beneath and therefore rightly related to the church. "Upon this rock."

The church is built "upon this rock." 1. For safety. 2. Firmness. 3. Elevation. 4. Strength. 5. Durability. 6. Conquest.

IV. The safety of the Christian Church. "The gates of hell shall not prevail against it."

1. Here is implied opposition. "The gates of hell."

2. Failure of the powers of darkness. "Shall not prevail against it." The persistent purposes to thwart and overthrow the Christian Church have signally failed. Great infidels have come forward, and with their Hercules club, threatened to raze her speedily to the ground. They have all died and passed off the stage of action; but the Christian Church lives on, and is just now girding herself, as never before, for the conquest of the world. "Shall not prevail." Of course not.

1. The power and love of God. 2. The atonement and intercession of Jesus Christ. 3. The gift of the Holy Ghost; the promises; the remedial agencies and appliances of the Gospel all go to confirm the declaration: "The gates of hell shall not prevail against it."

—T. K.

THE GREATNESS OF ROMANS ONE SIXTEEN

I. The greatest position—"not ashamed."

II. The greatest reason—"the power of God unto salvation."

IV. The greatest scope—"every one that believeth."

V. The greatest impartiality—"the Jew and the Greek."

—Rev. D. Van Dyke

THE CHRISTIAN PILGRIM'S EXPERIENCE

Psa. 138:1-8.

I. The pilgrim's praise.

For salvation joys, v. 1. For sacred fellowship, v. 2. For strength and hope, v. 3. For songs of praise, vs. 1, 4, 5.

II. The pilgrim's progress.

The power. The Lord is with us. v. 6.
The path. In the midst of trouble. v. 7.
The provision. Thou wilt revive me. v. 7.
The protection. Strength from Thy hand.

III. The pilgrim's prospects.

1. Faith's full assurance. 2. Faith's firm foundation. 3. Faith's fervent prayer.

—Rev. C. Edwards.

What the Lord Is to Us

Psa. 27:1:9.

I. The Lord is my Light. v. 1.

Light of conviction. v. 1.
Light of revelation. v. 4.
Light of reflection. v. 9.
Light of direction. v. 11.

II. The Lord is my salvation. v. 1.

Saviour from all enemies. v. 2.
Saviour in time of trouble. v. 5.
Saviour for ever. v. 9.

III. The Lord is my strength. v. 1.

Strong in him.
Strong with him.
Strong for him.

—Rev. C. Edwards

THE SLACK HAND

"He becometh poor that dealeth with a slack hand." Prov. 10:4.

Many a fortune has slipped through that slack hand and vanished forever. Many a business has dropped from that slack hand and vanished into bankruptcy. Many a family has been pushed from homes of plenty and elegance into narrow quarters and dreary obscurity by that same slack hand.

I. Is the slack hand as deadly a thing in religion as it is in financial affairs? If it is there must be a great many church members these days headed for the spiritual poorhouse. For the slack hand in religion is everywhere in evidence.

II. The name of these slack-handers is Legion and they are found in every church. They have neither industry or system. They keep no accounts. They have few fixed principles or methods. They hold to no regular hours. They may be good business men and good housekeepers. But in the great things of the soul everything is at

loose ends. They take little or no pains to increase their spiritual wealth or to conserve what they have. Their precious heritage is allowed to run to waste with no check. All their opportunities to make themselves spiritually rich pass by them unimproved. Rich or poor in money, in pleasure, in social success, as the case may be, they are poor, poor, poor in the everlasting riches, and daily growing power. For, as in the wealth of this world, so in the wealth of the unseen world, "He becometh poor that dealeth with a slack hand."

III. The slackness of church members in fulfilling their obligations to the church has reached a serious pass. The sense of duty seems to have been lost. They do only their own pleasure, and their pleasure seems to be to do nothing. They take no interest. They give no helping hand. They will not put themselves out a little to render a service. They are conspicuous by their absence from the Sunday services. An attendance of even forty per cent of the membership is rare.

IV. The question arises, Are these persons really Christians? Have they any right to be on the church roll?

V. This leads to the further question, What is to be done with them? It is easy to say, Cut them off. But that is too easy. We do not want to cut them off. We want to work them in. Many, perhaps most of them, are well-meaning people who have slipped by imperceptible degrees into these slack habits. They do not intend to. It just happened. Like the men who nailed Jesus to the cross, "They know not what they do."

Perhaps some of them hear these words. If so, perhaps their hearts will be touched, their consciences stirred, their wills aroused, and they will cease to deal with a slack hand in the things of their souls and their Saviour.

But most of them are not here, and they will need help. They will need some friend to go and talk with them and urge the claims of Christian duty and privilege. Church attendance and non-attendance have long been a subject for good-natured pleasantries. But the time for that has passed, if it was ever rightly present. It calls for serious treatment. Who will play the part of the good shepherd and go and seek some of these sheep?—*Rev. W. R. T.*

GOD IS NO SLACKER!

"The Lord is not slack concerning his promises as some men count slackness." 2 Peter 3:9.

I. There is a modern ring in this verse. God is a pattern of infinite patience and deliberateness. Everything he does is grandly intentional. In the leisure of eternity he devised his plans of creation and redemption, and they will not be worked out in the forenoon.

II. To imagine God is asleep because a heathen is expected to ring a bell at the pagoda to arouse the God to receive a belated caller is foolish and profane.

III. To imagine God is undecided and of wavering judgment is to picture a god to please our halting purposes. "God is not slack"—He waits for us—"He remembereth that we are dust"—

He delighteth in mercy and he will not keep his anger forever.

IV. Let every American cry, "God is not slack" and whisper, "I will not be slack either."—*C. I.*

LEFT-HANDED MEN

"But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man left-handed." Judges 3:15.

According to the Septuagint, Ehud was an Ambidexter, that is, a man who could use both hands with equal facility. Hector boasted, "Many a Greek hath bled by me, and I can shift my shield from right to left." Of the children of Benjamin we read, "Among all this people there were seven hundred chosen men left-handed; every one could sling stones at an hair-breadth, and not miss." Judges 20:16. Plato recommended all soldiers to acquire equal facility in the use of both hands. It is evident from all this, as well as from what is known amongst ourselves, that left-handedness has always been considered peculiar, otherwise it would not have been pointed out as a feature in any case.

The text gives several points of interest.

I. It shows that many men may be dependent upon one man. The children of Israel were many. Why did they not work out their one deliverance? As soon as Ehud was raised up they were liberated from the hands of Eglon, King of Moab. For eighteen years they served the stranger, and then they cried unto the Lord for a deliverer. 1. The one man may be in a better position than the many, and this may account for his influence. Take the case of a besieged city; one man outside the walls may work out the deliverance of the whole. 2. The one may be able to move about more quickly than the many. Crowds cannot be hurried to any wise action. They soon lose themselves in confusion. They need leadership to give unity and precision to their movements. Even a wise man is in danger of losing his wisdom when he mingles with a crowd.

Still, with these explanations fully valued, it is profoundly true that one man may be stronger than the many, and therefore that the millions may be kept together by special units here and there. Specially is one good man more than all the hosts of evil. For the sake of the one God preserves the many. (Sodom, Potiphar, Paul in the storm, etc.) "There was a little city and few men within it." Eccl. 9:14, 15.

II. It shows also that the instruments chosen of God may often surprise and disappoint men. God sent a left-handed man to deliver Israel. It seemed like a mockery. We are often very dainty about our instruments, and our daintiness does next to nothing for us.

In view of this apparent eccentricity of the divine method, we should remember, 1. That a man is not a great man merely because he is left-handed. Bunyan was a tinker, but it does not follow that every tinker is a Bunyan. George Whitfield was cross-eyed, but it does not follow that squinting is a condition of good preaching.

I say these things because there is a danger of mistaking an eccentricity for a law and setting up false or inadequate standards of judgment. On the other hand we should remember, 2. That no man should be condemned merely because he does not take hold of things in the common way. We say about some men that appearances are in their favor. Sometimes we decide by the very first look. Occasionally we think we show our sagacity by exclaiming, "Why the man is left-handed!" All this shows that we may be mistaken. "Look not on the height of his stature." Give every man an opportunity of proving himself.

III. The text shows again, that some good use may be made of the most unlikely qualifications. It thus becomes a word of encouragement. One

has no difficulty in supposing that many persons are secretly lamenting some peculiarity of temperament, some defect of body, or some circumstance which seems to shut them off from the general band of workers. Let such persons look at this text and take heart.

Look at some of the instruments whom God has chosen. Moses, a man of slow speech; David, young and disdained of the Philistine; Ehud, left-handed; Shamgar, a laboring man; Paul, weak in bodily presence and in speech contemptible! Look at the Son of God himself. He had no form, nor comeliness, and there was no beauty that men should desire him. He was as a root out of a dry ground. He was a Nazarene. Look at all these things, and let no man's heart fail him because of mere left-handedness.—P.

HOMILETIC DEPARTMENT

THE BEST OF RECENT SERMONS

Rev. Edwin Thomas Aldrich, Rev. William H. Hopper, Rev. A. Russell Tomlin, Rev. Evan J. Lena,
Rev. Leslie E. Dunkin, Rev. John Y. Ewart.

The Three Resurrections

REV. EDWIN THOMAS ALDRICH, Dayton, Ohio

Texts: "Maid, arise." Luke 8:54. "Young man, I say unto thee, arise." Luke 7:14. "Lazarus, come forth." John 11:43.

Why did Jesus resurrect folks from the dead? If he performed miracles out of sympathy for wounded hearts, why did he not heal all the sick and raise all the dead to life?

It is our opinion that Jesus performed all his miracles, primarily, to teach some great religious truth. Such a view does not rob Jesus of his compassion for a bruised world. It was his heart of sympathy and love that saw their need, but beyond their physical and mental needs Jesus saw their need of spiritual truth. He wanted all men to know that sin is represented by sickness, disease and death; that righteousness is represented by health and life. More than that, he taught through his many miracles that as easily as he could eradicate disease and death, could he drive sin from the human heart and make it pure.

"We have passed from death to life," was an expression often used by the early Christians to designate their new experience in Christ. The three resurrections referred to in our texts represent the three stages of conversion—childhood, youth and adulthood.

I. The daughter of Jairus represents childhood. She was of tender age. No sooner had she become sick than her worthy father became interested in her. He went out in search of the divine physician. When Jesus arrived at the at the synagogue-ruler's home the little girl was dead.

Her short time in death represents the shortness of childhood's sin. It did not take much to win

this child from death to life. Jesus spoke, I think very tenderly, just two words, "Maid, arise." She immediately arose.

Did you notice too that he took her by the hand. Oh the value of a personal touch! What a wonderful message to the child, in a beautiful picture, in a few kind words, in an affectionate touch of a loving hand! A little child is so easily won to Christ. Why are we so neglectful of this promising field?

After the little daughter arose from her deathly sleep Jesus said to her parents: "Feed her for she is yet weak." There is our greatest responsibility. We would have little trouble keeping the child in the kingdom and in the church if parents would only feed their children.

It is quite reasonable to believe that Jarius and his good wife gave their child a child's food. They did not feed their daughter with food that a strong man might eat. It was food suited to a child's need.

She was fed according to her age and not according to theirs. What right have we to expect a little child to assimilate heavy discourses on theology? Why should we expect them to know as much about the kingdom of heaven as one who has been in it a long time?

Today, I looked out of my window and saw a little bird trying to fly. Its mother kept near by and called to it in a language they two alone knew. The little thing had a hard time keeping its balance. It would try to fly but it could not fly far. The good mother did not become impatient. She protected it from other birds who came near and continued to call it to make still another effort. After a while it will fly as well as its

mother, but not until it has learned its first lesson. Oh that we might have as much patience and wisdom in feeding the young Christian!

According to the latest statistics only two per cent of our church membership is won to Christ after the age of twenty-five. The greater number of our great preachers were won to Christ between the ages of seven and twelve.

Bishop Quayle tells an amusing story of his childhood days.

"Once when I was a little laddie there was a preacher man came over to our house, and it was not much of a house; but that is neither here nor there. I slept away off from everybody, and the preacher was a big, fine fellow, with a handsome head, that looked like it had a brain inside. That is so fine. It is nice to have a head not misrepresent you. And he came and slept with me, and I said: 'You are not to sleep here. The company bed is in yonder.' And he said: 'This is the best bed.' And listen, that preacher preached and God called him, and he went and God kept him ever after. But I remembered him. It wasn't much; a trifle, for a preacher to come and sleep with a little red-headed, freckled-faced boy. Not much trouble, and it was a little thing, wasn't it? And this preacher still keeps some things, and has not forgotten that well in his heart. Oh, folks, wont you try a little harder to dig a well in the heart. Dig it. And when you are gone men will say, 'He dug the well.'"

It doesn't take much to make a Christian or a preacher out of a boy. A friendly touch, a kindly bit of advice, or a benevolent act and the deed is done.

II. The son of the widow of Nain represents young manhood and young womanhood. He had been longer in death than had the little girl. They were taking him to the cemetery. Jesus very abruptly stopped this funeral procession. He spoke to the dead young man in a commanding way: "Young man, I say unto thee, arise." Instead of two words seven were used.

It is not as easy to win young men to Christ as it is to win a child. They have to be startled. While on their reckless career of sin they must be called to a halt. They must be commanded to listen. They must realize that they are being carried to their destruction by their own comrades.

This young son of the city of Nain was so wrapped in death that he was unmindful of his mother's tears. Young men in sin become so calloused with the spirit of the world that a mother's bleeding heart does not call them to repentance.

When Jesus meets them on the way and commands them to take account of their journey there is hope for their regeneration. Jesus is calling in this sad hour to the young men of this age to arise. He is saying: "Arise, young man, from your life of vice to a life of purity. Arise, from dishonesty, from profanity, from deceitfulness, from your crimes, to a life of honesty, truth and righteousness."

Jesus wants men—men in the strength of young

manhood who will give of their best to his cause. What shame that so many of our young men waste their God-given powers to curse the world they were put here to bless. Even though greater effort must be put forth to win our youth to God let us not be slack in our efforts.

III. Lazarus represents those who have been a long time in sin. Although the Master used but two words to call him forth from the grave, much preparation had to be considered before the miracle could be performed. Even his sisters did not believe that it was possible to raise him from the dead. He had been dead now four days. His body was decaying. "By this time he stinketh."

Have you not heard the expression ofttimes, "Oh, there's no use talking to that man about Christ. We have prayed for him for years. We have gone to him time and time again and there's no use. He has lived in sin so long he's beyond redemption."

The great rock before the grave of Lazarus represents the unbelief of the people. Jesus did not roll it away. Neither did he command an angel from heaven to come and roll it away. He commanded those about him to roll it away.

When his command was obeyed he offered a prayer to stimulate their faith. He then cried with a loud voice, "Lazarus, come forth."

He came but he was not free. He was wrapped up with the grave clothes of the past. Before he could see the light of day, or feel the full movements of a liberated man he had to be loosed from the linens of the past.

The man who has put off the matter of salvation many years does not find it easy to give in to God. He sometimes struggles for years before he completely surrenders his life to Christ.

Satan never gives up a soul without a fight. When an adult is wrenched from his hold he has lost a great battle.

Not only do these miracles teach us the increased cost of deferred acceptance of Christ, but equally strong do they teach us that no soul is beyond the power of Christ to redeem.

Our task is a big one. We must not neglect the adult for he cannot return to his childhood days. We must win folks as we find them. But God forbid that in days to come we should be found guilty of neglecting the child. Here is the great opportunity of the church.

A Sunday School superintendent, a graduate of Yale, was deploring the fact that children of the present generation do not memorize the Scriptures as they did a generation ago. "I'll tell you of a practical joke," he announced to the children, "that a student once tried to play on the old president of Yale. He removed the Bible from the desk and put a dictionary in its place. Next morning at chapel the president announced that he would read the 119th Psalm. He opened the dictionary, and so perfectly had he committed the Psalm that no one ever knew that the change had been made, except the president and the boy who did it." He paused a moment for this to take effect, when a small voice piped up, "How did you find it out, Mr. Mead?"—*Lippincott's*.

World-Wide Evangelism

REV. WILLIAM H. HOPPER, Louisville, Ky.

Text: "Go ye into all the world and preach the Gospel to every creature." Mark 16:15.

This is the final command of our Lord to his disciples and through them to his people. The work of redeeming the world was complete. He had come into the world and lived his life of righteousness, he had paid the debt of sin, he had suffered the law, God had seen the travail of his soul and was satisfied. The Scripture requirements and all of his own claims for himself had been verified in his resurrection from the dead. For forty days he had lived and appeared unto men to give unmistakable proof of his rising again. The time had come when the certificate of his completed work, with his diploma showing that all the tests had been met, with the assurance of the welcome home with the Father, Jesus must leave the disciples and return to Heaven, from whence he came. A final word, a last charge must be given these men whom he had prepared through training by precept and example for the work to which he would send them. The work must go on, his Kingdom must be propagated. What shall be his commission with reference to this important Kingdom of the Lord? Here it is briefly, simply and powerfully set forth: "Go ye into all the world and preach the Gospel to every creature." They were to evangelize the world.

I. The message of salvation must be carried to every creature in the whole world. Jesus could include no less in his charge than the whole world. He could not commission them to preach to any fewer people than to all of them. A command that would leave out any would not fulfill the conditions. The prophets had long ago spoken of a world-wide Gospel. "All the ends of the earth shall see the salvation of our God." "In Thee shall all the ends of the earth be blessed." "Look unto Me, and be ye saved, all ye ends of the earth." "He shall have dominion also from sea to sea, and from the river to the ends of the earth." "And all flesh shall see the salvation of the Lord." What the prophets had spoken concerning him and his Kingdom must be fulfilled in him or through his Church. The prophets certainly foretold a world-wide kingdom under the Messianic dominion. When he commissioned his Church, all must be included the prophetic message had declared.

The prophets included the Gentiles. "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and will give thee for a covenant of the people, for a light of the Gentiles." "And I say unto you, That many shall come from the east and west and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven." When Simeon saw the young child Jesus in his mother's arms he said, "A light to lighten the Gentiles and the glory of thy people Israel." God told Ananias when he sent him to minister to Saul after his vision on the way to Damascus that he was a chosen vessel to

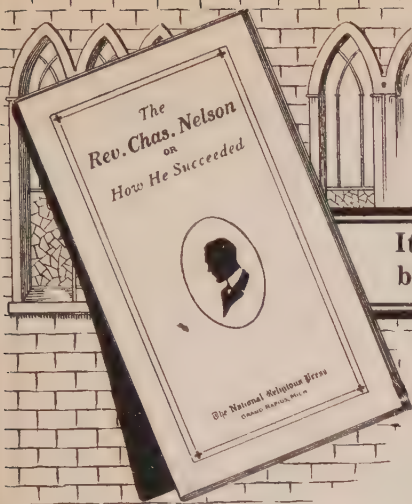
bear his name before the Gentiles, and he was called the Apostle to the Gentiles. Peter by his vision of the sheet let down by the four corners in his presence was made to understand that the Gospel was also for the Gentiles, and he went immediately to the task. What the prophets foretold, what was reiterated by Jesus himself, what was so understood by the Apostles and actually practiced by them must be included in Christ's charge to the Church. He came not to destroy the law and the prophets, but to fulfill. Therefore, we should not be surprised, or slow to believe the command to preach the Gospel to the whole world.

II. The motive of salvation could include no less than the whole world. God so loved the world that he gave his only begotten Son. We cannot think of God's love being for the Israelites, and not for us, we cannot think of God's love being extended to one continent and another left out. We cannot believe that he would offer salvation to some of his creatures and forbid it to others. That is not our understanding of God's love. Parents love all of their children. The fact that one lives in another city does not cut him off from parental love. If one lives on another continent, the great distance does not separate him from that love. If one is far away, poor and ignorant, these circumstances do not limit the father's love. If one has been snatched in infancy from the mother's arms and taken far from her and he never knows his parents or their love for him, still he is not barred from the mother love. Surely, our Heavenly Father loves all his children wherever they are in this big world. Love knows no barrier. Love crosses rivers, deserts and mountains; love fights battles, endures sacrifices and dies for the objects of the love. It was love that gave Jesus to die for sinful men, and his love cannot stop short of world-wide evangelism.

III. The spirit of the Gospel can include no less than the whole world. The spirit is giving, not getting. We have been taught that it is more blessed to give than to receive. Such is the spirit of the Gospel of Jesus Christ. True giving does not investigate a person's nationality, nor stop because one is poor, or of another colored skin, or of another locality. The spirit of the Gospel is to heal the sick, cleanse the leper, give sight to the blind, and preach the Gospel to the poor. It is not to get healed and keep the blessing to one's self, it is not to appropriate the good of the Gospel and stop. It is giving even to very end of giving, it is sacrificial giving even as he gave his life that men might live. The spirit of the Gospel is others, not self. It is looking out and not looking in. He that saveth his life shall lose it, is the thought of the Master. It is the mission worker in the mining camp, it is the missionary in far away heathen Africa, it is the Sunday School teacher in a mission on Sunday afternoon instead of the pleasure of friends and the comforts of home. It is the person

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who is serving others forgetful of selfish enjoyments. It is the cup of cold water in the name of Jesus, wherever it is. The spirit of the Gospel is grace not debt. It is not how much do I owe that man, but how much real good can I do him? Christ commended the Good Samaritan who not only paid his debt to the wounded man, but gave his time and strength and money and credit to one who was in need although a stranger. The law said to go a mile with a man who asked it, but grace says go two miles with him. Jesus taught men to love their neighbors as themselves. If we love those whom he loves, and if we have the spirit of Christ, how can we withhold from them the Bread of Life although they may be in the depths of sin? The spirit of the Gospel demands world evangelism.

IV. Therefore we conclude that the Church of Jesus Christ can do no less than to evangelize the whole world. We cannot afford to do less than he commanded when he said, "I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth." Surely the Church will follow no program that comes short of his requirements; surely, the Church will make no plan that includes less than the Lord commands; surely the Church of the twentieth century will strive to measure up to the standard that the Master has placed for it. For this purpose he

commanded, he commissioned and he equipped the Church.

We have seen his commission. To carry it out he has sufficiently equipped his Church. We have abundant resources through prayer. Here is our great stronghold of power; here is the channel through which the mighty work can and will be done. It is the way by which we can do more for God and for man than by any other way. Prayer lays hold upon divine power.

The Church has sufficient men to evangelize the world. A few years ago we thought that we could not spare our men for any task, but we found that we could spare large numbers of business men, young men, physicians, farmers, ministers, to kill men. Certainly we can spare enough to save men.

The Church has sufficient wealth to evangelize the world. The Church has its share of the wealth and could finance a world-wide work. In the carrying out of his program, our Lord made a special promise of his presence: "Lo, I am with you even to the end of the world." And we believe that his promised presence is conditioned on our acceptance of his program to evangelize the world.

Go ye into all the world and preach the Gospel to the yellow man, to the red man, to the brown man, to the black man, to the sin-sick, to the sin-cursed, to the unsaved man wherever he is. Go ye, go ye, preach to the whole world.

The Side that Won: Children's Sermon

REV. A. RUSSELL TOMLIN, London, England

Sonny came home looking very gloomy and sad. He had been playing football, and his side had lost. Nor could he quite understand, under certain circumstances, why. Had he not, with the rest of his side, played a game that was straight, and clean, and honorable? Then why had he lost? He would go home and have it all out with his mother. So he did. "Mother," said he, "God was on the side of the bad boys today." "Oh," she replied. "Yes, he was, and the other side won. we thought we would try hard not to be angry, or cheat, or say bad words, and we didn't; but the other side did and they scored. Wasn't fair, was it?" Mother listened and took it all in. Presently, father came home, and entered the room where Sonny was sitting. Of course, father knew all about it. How he came to know, not having been on the field, and not having met anyone who had, was somewhat strange, until—until you know what mothers are! However, breaking into conversation, he said, "Well, Sonny, I hear you have won today." "Then you've heard wrongly," said Sonny, a little sharply, "for we haven't; we've been badly beaten." "But I heard you had two games," said the father, redeeming his opportunity to get home his point. "Two games?" "Yes, two," continued the father, "and whilst you lost in the one, you conquered in the other. And you conquered, because you conquered yourselves—your language, your temper, your words. I congratulate you!" Sonny's face changed. He hadn't quite thought of it in that

way. "Then God was on our side," said the lad. "Of course he was." "And we won after all." "Certainly."

And Sonny understood.

There are lots of people, I am glad to say, that are on Sonny's side, but there are lots, I am sorry to say, who are not. That is, there are hosts who would rather lose a hundred times, than do the mean thing, but there are hosts, on the other hand, who would rather do the mean thing a hundred times, than lose, and lose even once. Let me just show you what I mean.

He was a great money-king. At one time, however, he was quite poor, though he made up his mind that, somehow or other, he would become very rich. So he set about to do it, and he did it. "I've got on," he said, "by pushing men down, and when I've got them down, I've kept them down. I have had no feeling in the matter. I've just done it, and these are the facts." Did he win? Of course, but only because he did the mean thing that Sonny and his side would scorn to do.

And you will be on Sonny's side too! You will rather lose the game, than be unfair and foul; you will rather fail in the exam, than cheat; you will be trodden on, than tread on anyone else; you will lose your position, than your fair name; you will "go under" altogether, than do the mean, the sneakish, and the unchristian thing. But, though you lose all to do it, some day you will wake to a gracious discovery. You will wake to find you have won!

The Secret of Being Beautiful

REV. EVAN J. LENA, New York, N. Y.

Text: "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18.

A returned missionary who had lived many years in a heathen land, said that what impressed him most when he came back to America, was not the stately buildings, the mechanical improvements on every hand, or the handsome girls and young women, but the beautiful old ladies. Heathen women grow ugly as they grow old. This he attributed not so much to hard work as to a vacant mind and unimproved heart. The reverse is often seen in our country. Not that certain charms which belong to youth can be retained with advancing years, but other and better ones replace them.

There certainly is a "beauty of holiness" which is often seen in the face of the aged saint. It is often seen in those not aged too. It is said of God's redeemed ones as described in the Book of Revelation, "His name shall be in their foreheads." Have we not seen it even here, written on the brow of some sweet and lovely Christian, while yet in the flesh?

I. Let us consider, first, how character is or comes to be thus transformed. It is by "beholding." There is a definite, well-discovered, well-known method by which this transformation of which we are speaking is wrought. This verse we have chosen describes the process. It is stated, beholding the glory of the Lord we are changed into the image of the glory. That is, to those who find the likeness of Christ and look upon it, ponder it, gaze long and lovingly and intently upon it, there results a transformation; they grow into the likeness of Christ; something of the glory of his face passes into their faces, and stays there, and shines out so that others can see it.

We know well the influence on our own nature of things we look upon familiarly and constantly. A man sits before the photographer's camera, and the image of his face prints itself upon the glass or film in the darkened chamber of the instrument. Something very much like this process is going on continually in every human soul. The only difference is that the man is himself the camera and the camera plate, and the things that pass before his contemplation cast their image within him and print their pictures in his very nature, upon his very being, upon his soul.

It is said that the uplifted, softened eyes of the Italian women are born of the mind's attitude for generations toward the Madonna. This may or may not be true—we do not know. We know that it does take generations to form or establish a type. But this we do know, that any one can change the lines of his or her face into a higher beauty by the influence of mental cultivation and the recognition of love. It is also true that the upturned eye of the soul toward Jesus Christ, in

his beauty, the engagement of mind and heart with him, does tell upon the face, the whole countenance, and often makes the homely appear beautiful.

That face looks good to us through which genuine goodness looks at us. The real looking of a face is not from what is on it of color or form, but from what is behind it, looking out of it. If good is behind a face, it is good-looking. Good looking out makes good looking at. Isaiah bore witness to this by the opposite when he said of the evil dwellers in Jerusalem that "the show of their countenance doth witness against them."

Well does Dr. W. C. Gannett say: "Splendor within is the only thing which makes real and lasting splendor without. Be beautiful and you will be and by seem so. Carve the face from within, not dress it from without. Within lies the robing-room, the sculptor's workshop. For whoever would be fairer, illumination must begin in the soul—the face catches the glow only from that side. It is the Spirit's beauty that makes the best face, even for the evening company; and the Spirit's beauty is the only beauty that outlasts the work and wear and pain of life."

The fact is that we all make our own portraits. "As a man thinketh in his heart so is he." His thinking touches his whole being. Even the face is shaped and given expression by what a man thinks, plans and carries out. We say that the drunkard bears the mark of his appetite and its indulgence in his reddened, bloated face. The deceiver only has ability by brazen impudence, to look honest people deeply in the eyes. The hard students, the intellectual worker, can be picked out among men. Thought is a sculptor. The sharp chisel cuts deep or in light touches, but is evermore fashioning. Not in the face only does one's thinking and feeling find expression, but in the whole physical bearing. In step, in speech, in attire, in business, a man's habitual thinking and affections find expression, for these things are only the outward expression of what is really going on within one's invisible self, the spirit. For, beholding our Saviour, as in a mirror, we are changed by that studious contemplation to the same image, till we grow from one attainment of glory to another. Our communion with him, our gazing upon his excellencies, fashions our being's growth and our spiritual life. Because we are free we make our spiritual portrait as truly as we make our facial expression. For we can even become partakers of the divine nature, when, as heaven has designed, we use the great and precious privilege given us, and contemplate Christ. In this way we are moulded into his image, and that is the highest ideal. We are transformed by beholding, and become like the one we fix our gaze upon.

Now let us remember that it is a fact that such a transformation may and does take place in believers. The model after which the transforma-



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tion is wrought is Christ. The main transforming instrument is the Gospel—the Word of God—where Christ is best seen. There is an old legend that Jesus left his likeness on the handkerchief the pitying woman gave him with which to wipe his face as he went to die—a beautiful story, but not true. He did not leave his likeness there. But would it not be an interesting, a sacred thing, to have a real, authentic likeness of Christ? We have it. When we turn the pages of the New Testament we are looking upon the true, the only true likeness of Christ. It is there he is truly revealed.

The transformation may and really does take place in believers; the model after which the beauty is wrought is Christ himself; the main transforming instrument is the Gospel; and the transforming agent is the Holy Spirit. "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." But the Spirit generally uses the Word of God, to effect his glorious purpose.

II. We have thought of the fact, let us now consider for a few moments the progressive nature of this character transformation. It is "from glory to glory," from one degree of character to a higher—from one degree of spiritual beauty to a higher.

1. First, therefore, it is, of course, gradual. But the transformation does take place. A Christian

is sure to grow lovely by just loving—by just going on in love for Christ. It has been fabled from old times that the graceful swan was changed from a most ugly bird into its present beauty merely because of its constancy to its mate. But, oh, how Christian fact is sure to outrun classic fable! The soul grows wondrously lovely just by loving, by pouring out its faithful affection; and all the more so when the object of its affection is the Lord Jesus Christ, "the one altogether lovely." We behold his face, Jesus' face, as in a glass, and are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

2. Secondly, it is permanent. It is gradual in process, but the result is permanent. The soul gets more and more set in the way of holiness, and in the beauty that holiness brings. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

Remember that the secret of loveliness is in the character itself. And the secret of a good character, of a lovable personality is, first of all, in communion and fellowship with Christ. If your relationship to him is merely perfunctory it can have no great influence on your personality. But if you will accept your relationship to him as that to an intimate companion and friend, then you will become like him. And this is the highest ideal for any Christian—to become like Christ.

Results of Sin

An Object Sermon for Children

REV. LESLIE E. DUNKIN, Huntington, Ind.

Equipment. A match and some wood or charcoal, that will burn easily and form a black soft ash that will rub off easily on the hands.

Preparations. Have some boy or girl to bring the wood or charcoal, whichever is used. It might be best to have one of the older boys to bring the match.

Assistants. Some boy or girl to light the match and then to set fire to the other material.

Presentation. (The Leader Speaking.) I am going to do something today, that will have to be done carefully, so I want all of you to pay close attention as I do not want to repeat it for you. I am going to ask Alice to come here, strike this match and set fire to this piece of wood. Then she will have to go right back to her place so as not to get her clothes on fire.

There, the wood is burning. I am going to play with the fire a little, by seeing how close I can get my fingers to it without being burned. Ouch! It is hot. I almost burnt my finger. Ouch! I almost burnt them again.

Boys and girls, you cannot play with fire without getting burnt. For a few minutes, let us imagine that this fire is some sin. I am going to play with this sin of mine. Ouch! It almost burnt my fingers. Sin, just like fire, will burn if you go playing with it. If there is some little sin

or naughtiness in your life and you are playing with it, you had better be careful or you will get burned. None of us wants to get burned, do we?

There are some people who claim it is possible to play with sin without being burned. I am going to try it with this small flame at the end of this piece of wood. I am going to handle it so rapidly that it will not burn my fingers. There, I passed my finger through it so rapidly that it did not burn. Now I am going to try it some more. That does not burn now when I do it quickly. Some boy or girl will say then that it is possible to play with sins and yet not get burned. Since we have compared this flame to sin, it would seem that it is true at times.

There, I put the flame out so the wood is not burning now. Look at my hands, boys and girls. What is the matter with them? Yes, they are all black. What can we learn now from playing with fire or playing with sin? Yes, you may be able to play with sin or fire for a short time without getting burned, but when you are through you will find that your life is all black and soiled, just like my hands. How many boys and girls this morning would like to have your lives and hearts just like my hands—all black and dirty? No, none of us would, so we must be careful not to play with sin at all.

Announcement

FOR twenty-three years **The Ministers Casualty Union** has furnished to a steadily increasing membership an unexcelled service in Accident and Health Insurance.

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Exp.

A Living Telephone, or Hello Central

REV. JOHN Y. EWART, Colorado Springs, Col.

Text: "And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come and calleth for thee." John 11:28.

Being invited to prepare an address for the telephone operators of our city, I have found the theme a fruitful one and broadly applicable.

I. You who serve us in the telephone office are binding the community together. The invention of the telephone is one of the modern marvels. It is one of the wonders of the world. By its instrumentality, individuals, communities, whole nations, are being brought closer together. These telephone operators are, therefore, contributing to the unity and brotherhood of the world. The poet Cowper says:

"Mountains interposed make enemies of nations
Which else, like kindred drops, had melted one"

Distance was one of the mountains which interfered with the brotherliness of mankind. But the telephone and the telegraph have annihilated distance, and thus men are brought closer together and, as a result, ought to live in peace and concord.

II. They are also contributing to the carrying on of business enterprises, to the work of education, to the doing of church work, and to the administration of the Government of our country in all its departments. They are assisting in the preaching of the Gospel. They are contributing, by their labors, to all the great interests of the community and of the world. The messages which they help to transmit from one individual to another are part of the great network of intercommunication between man and man which makes up our social, business, political educational and religious life. The telephone operator, sitting at her switchboard, is a very important link in that great chain of agencies that are carrying on the work of the world and deciding the destinies of men and nations. In that respect these operators are like the rest of us, and Longfellow's significant verses are no more true for them than for every individual of the race:

"All are architects of fate,
Working in these walls of Time;
Some with massive deeds and great,
Some with ornaments of rhyme.

"Nothing useless is or low,
Each thing in its place is best;
And what seems like idle show
Strengthens and supports the rest.

"For the structures that we raise
Time is with materials filled;
Our todays and yesterdays
Are the blocks with which we build."

It is the electrified wire that is serviceable in telephonic and telegraphic communication. No one seems to know just what electricity is, although we all know how it is produced, or, rather, har-

nessed into service. The current itself is indefinable, although we know that electricity is one of the forces of nature. To release that mighty force and to use it for others' good is to perform a most valuable service for humanity.

III. Now, we can not originate electricity any more than we can originate sunlight. It comes from nature, and nature is another name for God. God employs electricity as he employs other great agencies to carry on his beneficent purposes in Providence and grace. And whenever these young women transfer or transmit a message over the telephone wire they use this great force of nature we call electricity; in other words, they use a great gift of God. All of which illustrates the fact that, whether we realize it or not, we are depending on God every moment for even the commonest and most familiar acts of our daily life. Thus we have another application of the words of the Book; "In him we live and move and have our being." "Without me ye can do nothing."

IV. I never think of the telephone or the telegraph without thinking also of prayer, and what an important part it plays in the lives of men and women.

I remember two young telegraphers, brothers, who had a room in which was a telegraph instrument, on the top floor of a high building in Philadelphia. One of them reached home quite late one night, and found the outside street door locked. Being unable to wake up the janitor, he sought the nearest telegraph office and sent a message to his brother in the top story room by way of New York. His brother heard the message as it was being clicked off in the instrument in his room, arose, went to the ground floor, and admitted his belated brother. And is not prayer God's appointed means by which we can, if our hearts are right, send messages, by way of heaven, to our fellow men, whether they are near or distant from us. For "we have an Advocate with the Father, Jesus Christ the Righteous." "Wherefore he is able also to save to the uttermost all who come unto God, seeing he ever liveth to make intercession for them."

V. The work, then, of these women consists in putting people into speaking connection with each other who, for some reason or other, need each other. As these telephone operators are daily making connections between people who need each other, so our Divine Mediator is constantly making connection, or establishing communion, between man and God, for "he ever liveth to make intercession for us." What a multitude, what an infinite variety of wants these operators deal with! Human joy, human sorrow, human need, human help go over the telephone wire hourly.

But valuable as their service is, as they sit at the switchboard and transfer the thousands of messages to those for whom they are intended, infinitely more indispensable to us and to all

(Continued on page 88)

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(Continued from page 86)

humanity are the services of the Divine Intercessor, who is our Go-Between in dealing with God. "There arises from all parts of the world a perpetual incense of adoration and of petition; it is laden with sighs, with tears, with penitence, with faith, with submission; all the burdens of the soul, all wants and desires, nowhere else uttered, meet together in that sound of many voices which ascends into the ears of the Lord God of hosts. And mingled with all the cravings and utterances is one other voice, one other prayer, their symphony, their melody, their accord—deeper than all these, tenderer than all these, mightier than all these—the tones of One who knows us better than we know ourselves, and who loves us better than we love ourselves; and who brings all these myriad, fragile petitions into one prevalent intercession, purified by his own holiness and the hallowing power of his work."

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* * *

I. HOW GREAT WORKS ARE DONE

"What is that in thine hand?" Ex. 4:2.

Moses was keeping sheep in Midian. God told him to go and deliver Israel from bondage. He shrank from the undertaking. We do not wonder that he did; for he was without training in warfare and without any visible means of prosecuting the work. He had nothing but his shepherd's rod, cut out of a thicket, the mere crab-stick with which he guided his sheep. Any day he might throw it away and get a better one. But God said to him: "What is that in thine hand?" And he said, "A rod." God then told him that with that rod, that mere stick, he should save Israel. And so it proved.

Use what is "in thine hand." This is the method by which all great works for God have been accomplished. Notice some Bible examples of how God has used little things to accomplish greater things, and gather some of the lessons they teach.

I. What is that in thine hand, Shamgar? It was an ox-goad with which he urged his lazy beasts. Yet used for God Shamgar's ox-goad defeats the Philistines. Suppose Shamgar had refused to use it because it was crude or small or ill-suited, as he thought, to the work; no such honor of victory would ever have stood to the credit of Shamgar. There are people who are losing the honors of better victories today because they do not do their best for God with the things they already possess.

II. What is that in thine hand, David? It is only a sling, a little weapon he had made for pleasure or with which he kept the wolves away from his sheep. Yet with that sling he slew Goliath, whom the whole army of Israel dared not meet. Some of us have accomplishments we have never thought of more seriously than a source of some slight pleasure to ourselves or others. We can sing, or play an instrument, or draw, or paint a picture, or tell a story well. Have you ever thought of using your accomplishment for God? Or maybe it is some power you have gained in the more serious endeavors of your business or profession. Whatever the accomplishment, whatever power you have developed or skill you have cultivated, why not use it for God? You have no idea how much it may result in if you will only use it, as David used his sling, in the name of the Lord of Hosts.

III. What is that in thine hand, young disciple? Oh, nothing but five barley loaves and two small fishes. Yet even as did the young lad in the gospels, you may hear Christ say: "Bring them to me." Give them to God, and have the reward of seeing a whole multitude fed. You may be young; but use the things you have. You have youth. That is one advantage.

A boy can reach boys. A girl can reach girls. Young men can reach young men, and young women can reach young women. Use at this moment the things you at this moment have. When you get older you may have other things to use; but that can never make up for your not using the things you have now.

IV. What is that in thine hand, poor widow? "Only two mites," did you say? Give them to God, and, behold, the fame of your riches fills the world, and many others are led thereby to give, some out of their poverty and some out of their abundance, and streams of money have flowed into the Lord's treasury for the extension of his kingdom in the world as a result. Use what you have in your hand. Give from what you have now got. Don't wait to grow rich and give millions. God will make the giving of littles from the little you have worth more to you, and more to the world too, than the mere thinking you would give millions if you had them.

V. What is that in thine hand, thou weeping woman? Oh, it is but a small alabaster box of fragrant ointment. Give it to God. Break it; pour it upon the Saviour's head, and its sweet perfume is a fragrance in the Church until now and is filling the world with its grateful odor. Have you not some choice grace you have kept hid or some ornament you have hidden away—something you can bring out and use for the Master's sake? To give it to him is the best way to save it. To break your alabaster box is the only way to let the fragrance out.

VI. What is that in thine hand, diligent Dorcas? My needle! Use it. Use it for God, and those coats and garments keep multiplying, and they are giving warmth to those who are cold and clothing the needy and naked still. There is no end to the hospital supplies and the orphan asylum furnishings, the sewing circle products and the charity donations that have fallen in finished form from the hand that plied Dorcas' needle.

The lesson is exactly the same in every case. It is that God wants us to serve him now just where we are and with the things we happen just now to have. Moses and Shamgar and the young lad of the gospel and the poor widow and the weeping woman and Dorcas all accomplished great things for God, but they would not have done so had they failed to use the things they had at the moment. The same faithfulness on the part of all God's people and the world would be won to him ere long.

II. AN APPEAL TO THE HEROIC

"Jesus therefore endure hardness as a good soldier of Jesus Christ." 2 Tim. 2:3.

Paul was writing a letter to Timothy. Between them there was a most sincere and tender friendship. It was more than the ordinary interest. In Paul's first epistle to Timothy he began by addressing him as, "Timothy, my own son in the faith." In this letter he begins: "To Timothy my dearly beloved son . . . I thank God, whom I serve from my forefathers with a pure conscience, that without ceasing I have remembrance of thee in my prayers night and day, greatly desiring to see thee." He was praying daily for him and daily desiring to see him. The tie between them was more than one of simple friendship. It was the peculiarly sacred bond which must exist between every Christian worker and those he has been permitted in any way to help toward Christ. This is

the tie which so strongly binds the faithful pastor and his people. This is the reward which so richly crowns the labors of every faithful Sunday School teacher. This, too, is the secret of many a beautiful instance of Christian friendship in every community. These ties are all beautiful and right. We always love those who have helped us in our Christian life, and it is right that we should. It is also true that we cannot help loving those we have been permitted to help. No ties are more sacred or pure or disinterested. None more truly has the seal of God's approval. It was the same relation which bound the Apostle Paul to his young friend Timothy. Having seen him accept and confess Christ and begin the Christian life, he was now very anxious to see him prove faithful and true. To encourage and stimulate him he wrote these letters. We may be sure they were helpful. In reading them we must all be struck with the inspiring tone of Paul's words as he exclaimed, "Thou therefore, my son, be strong in the grace that is in Christ Jesus . . . endure hardness as a good soldier of Jesus Christ."

I. In gathering some practical lessons for ourselves let us notice, in the first place, that these words suggest the fact that the Gospel is an appeal to the heroic element in our natures.

Paul evidently knew something about the life of a soldier. One thing at least he knew, that a good soldier has often to endure hardness. He knew also that this is just as true in the Christian warfare. There is great call today for Christians of the hero type—who will endure hardness as good soldiers of Jesus Christ. We need Christians who will live up to their convictions. Yes, we need Christians who have convictions to live up to. Just now, especially when there is a tendency in so many places to tone down God's moral law, to lower the standard of right and duty, on this very account there comes an increasing call upon us for holiness of living and faithful defence of the right.

II. Notice, again, the words suggest the end to which we are called—to endure hardness for Christ's sake. The being a good soldier for Christ is no child's play, and Paul knew that right well. It is a call to endurance. "Sure I must fight if I would reign." Paul meant to let us know that the man who will oppose the world, the flesh and the devil has some downright fighting to do. It is staying power that tells. Patient continuance in well-doing is more important than ever so many promising starts and spurts. Let us count the cost and enter the battle for a life campaign.

III. Once more, let us not forget that endurance will bring its own reward. You get strength by using it. The Christian grows stronger by every difficulty he overcomes. It is a superstition among certain Indian tribes that the soul of every slain foe enters his conqueror's breast to fortify him for every future struggle. There is a sense in which the superstition is true. It is a fact that every foe the Christian vanquishes makes him stronger for every coming contest. Endurance brings its own rewards in strength for new demands.

IV. Victory is sure. "If God be for us, who can be against us?" "One with God is always a majority." "Without God, without all; with God, enough." In this contest we are on God's side, and he is always right and sure to win. And how bravely they can fight who know that victory is to crown their efforts!

* * *

III. SPIRITUAL STRATEGY

"Be not overcome of evil, but overcome evil with good." Rom. 12:21.

It is hard to get sin out of our lives by main force.

The better way is to use the divine strategy of overcoming evil with good.

I. First let us apply this thought to our thinking.

We are all conscious of being frequently beset with evil thoughts. There is evil within us to suggest them. There is evil from without to force them upon us. There are laws of association by which, when we think of one thing, some other thing, possibly evil, is suggested. When does an evil thought become personally a sinful thought? The old theologians used to analyze this subject under three heads: First, suggestion; second, delectation; third, consent. Even Christ had evil thoughts. Satan tempted him with the suggestion of turning stones into bread, of casting himself down from the pinnacle of the temple, etc. The mere suggestion is not sinful, but our thoughts become sinful at the point of delectation. When Mr. Evil Thought comes along and knocks at the door of the heart, and we say, "Come in; I am glad to see you; Take a chair; Don't be in a hurry; Don't go"—when any one is in an attitude like this toward evil thoughts, he is in a sinful attitude. "You cannot keep the birds from flying over your head, but while you have hands you can keep them from building nests in your hair." We are responsible for harboring evil thoughts, even though we do not consent to the deed they suggest. How, then, are we to manage evil thoughts? We may set our teeth and say with determination, "I will not harbor them." But we can scarcely keep up such determination. We will find it hard work. There is a better way. Fill your mind with the things that are good and beautiful and true, and the evil will find no place in you. By this strategy you will not be overcome with evil but will overcome evil with good.

II. Then let us apply this suggestion to our reading.

Much criticism is made of the reading people choose in these days. Some seem to think they can afford to occupy their time in reading books that in their secret hearts they know are evil. People will read. If unworthy books are at hand, we are liable to occupy our time with them and create a taste for such trash. Especially in dealing with children and young people ought we to recognize the value of the strategy we are considering. Possession is by dispossession. But in the good, and the evil will be kept out. Use strategy.

III. Apply the thought also to our pleasure-seeking

It is foolish to tell people not to indulge in this pleasure or that. It is especially foolish to make our instruction to the young a series of don'ts. Here, again, possession is by dispossession. Put in the good, and the evil will be kept out. We once saw Mr. Moody hold a glass before an audience and say: "How am I to get the air out of this glass?" No one answered. He turned, and from a pitcher poured the glass to overflowing with water. "Now," said he, "the air is all out." Let us learn the strategy. Put in the good. Give young people plenty of pleasure, but let it be pure and wholesome pleasure. Give them plenty to do that is good and true, and the evil will be kept out.

IV. We may apply the same thought to our daily occupations and every department of life.

Let us remember that our souls are like a picture gallery. If we cover the walls with things noble and beautiful and pure, the foul and fleshy will only seem revolting. "Hang this upon the wall of your room," said a wise picture dealer to an Oxford undergraduate, as he handed him the engraving of a Madonna by Raphael, "and then all the pictures of jockeys and ballet girls will disappear." Let us try the same experiment with our souls. Let their walls be hung with things pure and perfect—the thought of God,

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the image of Christ, the lives of God's saints, the inspirations of good and great men, the memories of golden deeds, the noble passages of poetic thought, scenes of mountains and sunset and ocean. If we do this, there will be no room for the things that defile and deprave. When a bottle is full of water you cannot pour oil into it. The best way for us to resist temptation is to leave no room for it in our hearts.

* * *

IV. GOD IS LIGHT

"God is light." 1 John 1:5.

God is a spirit. God is love. God is light. These are several suggestive Bible definitions of God. No one definition can tell us all about God; but let us notice this one, "God is light," and gather a few of its teachings regarding our heavenly Father. "God is light."

I. Light vivifies. Down in the dark cellar nothing grows well. But bring that sickly plant up into light of the sun and how soon it begins to freshen up and grow and take on rich colors. It is the result of the vivifying power of light. So when God, who is the light of men, begins to shine into our hearts, we begin to grow strong and beautiful and useful. The reason there are so many puny Christians is because they hide themselves away from God, who is light. They live in the dark. They keep themselves too much away from where the light is shining.

II. Light reveals. You are going along a dark road at night wondering where to put your foot next. A flash of lightning will reveal to you in an instant not only your particular road, but the whole landscape. You are groping your way in a dark mine. Suddenly the miner's lamp flashes in the passage, and you see clearly. You are in a dark garret. You know not what there is in it. You open the shutter, let in the light, and instantly see all it contains. Even the dust on the furniture is clearly revealed. God is light; and when he shines into your soul, you see in a moment all that is there. Evil thoughts, evil purposes; all evil is revealed. His light shows us our sins, shows them as nothing else can, and shows them in all their evil instantly. The man who does not think he is very bad only thinks so because he has not yet had the light of God shine into his heart.

III. Light purifies. Air purifies, but in the process it becomes foul. Water purifies, but is polluted in the doing. But light purifies, and is never polluted in the process. Let it into that dark cellar; let it into that musty parlor; let it into that germ-filled sick room. It purifies each, but goes on its way again just as pure as it entered. So it is when God comes into a human heart. No matter how polluted it is, his presence will purify it. Open wide the windows of your soul and let in the light.

IV. Light gives power. All sources of power are directly from the sun, coming in rays of light. Light is comforting. A dark day is always a gloomy day, but a burst of sunshine gives cheer. Light is beautifying. A garden or a bird of glorious plumage is not beautiful in the dark; but in the light of the sun how exquisite! As some one has said: "Therefore God is living, since light is the nourisher of life; therefore God is intelligence, since light is that by which we perceive; therefore God is beauty, since light is that which hangs the world with color; therefore God is happiness, since light is that in which the world rejoices; therefore God is truth, since light is that which shows us things as they really are; therefore God is holy, since light is purity; therefore God is in contact with us, since light comes to us and wraps us round. Using light as a lens, we get various and ennobling conceptions of God." Let us love the light. Let us come to the light. Let us "walk in the light."

YOUNG PEOPLE AND THEIR CHURCH

Rev. J. M. Branch, Clermont, Florida

In October of 1921 the Grace Baptist church had a membership of twenty-nine, the Sunday School of forty-two and the mid-week prayer service had an average attendance of thirteen. The town in which the church is located is a tourist town; average population about seven hundred. The town has been controlled by evil forces so dominant that they had broken the spirit of the church. The church had almost reached the point of attempting to have services in winter only, for in the winter the population is increased to about fifteen hundred. The church building was of one room.

The present pastor was called to the field November 1, 1921. He fully realized conditions, but feeling the challenge of a mighty task and the leadership of the Spirit of the Lord, he accepted the call. The task was a two-fold one; first, to revive the spirit of the church; second, to so revive the spiritual atmosphere so that it would overcome the material.

The pastor, a young man himself, felt the direction of the Lord to call into action the young people. With a prayer in his heart and a plan in his head he set about the task. The young people responded in a great way. They began to equip themselves for service by studying a Baptist Young People's Union Manual. This they mastered, and then organized a Union. To this organization the pastor felt directed to give the task of remaking a church.

Their first step was to make their own organization efficient. The Sunday School has grown from forty-two to one hundred seventy-nine. The prayer meeting has new life, the average attendance being about forty. The church membership has grown from 29 to 107 and the church budget has increased seventy-five per cent.

Plans have recently been submitted and accepted for a new church building. In the campaign for funds 80 per cent of the objective was in cash and pledges in ten days. Young people led the campaign.

It was young people who purchased the freedom of this nation with their blood. It was young people who fertilized the soil of America with their blood that the tree of American freedom might live and grow. It was young people who met the foes of civilization on Flanders' fields and hurled them back a thousand years. And young people if called to the task will rally around the "blood-stained banner of Jesus Christ" and fight as valiantly to crown him King of kings and Lord of lords as they fought to make America free or the world safe for democracy.

Of course they need the balance and encouragement of the old soldiers of the Cross. These old soldiers here have played their part well. They have spoken words of encouragement, given of their means; but to the young people has fallen most of the fighting.

This article is offered with a conviction and a prayer; a conviction that what has been done here in a small way (small because of the size of the town) can be done in a large way where there are larger opportunities; a prayer that the young people may be given a larger place in our Master's kingdom.

"Onward Christian Soldiers" stirs their hearts as much as "The Star Spangled Banner." They are as great heroes of peace as they are of war. Through their veins flows the same blood that flowed through the followers of Lee, Grant, Jackson, Sherman and Pershing. If they are given an opportunity to "Study to show themselves approved of God" and are given a vision of their opportunities, they will fight till they bring victory to the forces of righteousness, if they have to charge the gates of Hell to do so.

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"The Apostle Paul says to Timothy, and so he says to every preacher: 'Give thyself unto reading.' The man who never reads will never be read; he who never quotes will never be quoted; he who will not use the thoughts of other men's brains, proves that he has no brains of his own."

C. H. Spurgeon.

We mention here a few of the standard sets which ought to be in every minister's library. *Write us for terms* on any other set you may wish to own.

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Important Recent Books

REV. I. J. SWANSON, D.D.

Look carefully over this month's reviews. The books noticed cover such a variety of topics that you may find just the book you need and have been looking for. Buy as many of the best books as you can afford, and induce your local library to buy as many of the rest as you can convince them they ought to have on their shelves. In many States, the State library loans books to responsible residents, in any part of the state. No doubt many of these state librarians would be glad to get suggestions from pastors as suitable books for their libraries.

In addition to correspondence about books, from widely separated States, we hear from our Canadian brethren as well. Write us freely regarding your book problems, addressing the Editor of this Department, Rev. I. J. Swanson, 270 S. Chestnut street, Ravenna, Ohio; and don't forget to enclose a stamp for reply.

The Essentials of Religion, by Rev. J. Wilson Harper, D.D. 224 pp. Doran, New York. An able, learned, and acute discussion. After a brief survey of the universality of religion as evidenced by the ethnic faiths, the author proceeds to examine Christianity, particularly in its bearing upon practical life, with its social problems, moral needs, its questions of whence, whither and why regarding men; and finds that Christianity attests itself by giving a growing experience of the knowledge of God to all who accept its teachings. The essence of Christianity is Christ himself, the author tells us; his is the supreme authority for the direction of life—morally, socially, religiously. A thoughtful and thought-compelling book.

Studies in the Teaching of the Sermon on the Mount, by Arthur W. Robinson, D.D., Canon of Canterbury. 106 pp. Doran, New York. A fresh and stimulating exposition of the great sermon. It shows how Jesus' teaching went to the heart of religion, insisting upon both individual and social regeneration. The remedy for "the reduced Christianity" of our time, with its lessening desire for public worship, its reluctance to undertake tasks of spiritual adventure, and its spirit of compromise, is, the author tells us, to study afresh and practice to the full the Sermon on the Mount. Thus will the faith of the church be vitalized and made effective in the life of the world.

Confronting Young Men With the Living Christ, by John R. Mott. 203 pp. Doran, New York. Please note that Doran as well as the Association Press publishes this significant book. We reviewed it last month.

The Apostolic Paul. A Sketch of the Development of his Doctrine, by Auguste Sabatier. 402 pp. Doran, New York. This new edition of a book, recognized by scholars as of the first rank on its subject, will be welcomed by ministers. It has the clarity, charm, and brilliance of the French mind. It shows how Paul, the master interpreter of Jesus, unfolded the teaching of Jesus progressively, as he came into contact with Jewish, Greek, and Roman thought. Prof. George G. Findlay contributes to this new edition valuable notes at points where he dissents from Sabatier's conclusions, and adds an essay on the Pastoral Epistles, which Sabatier had not taken into account at all, as he questioned their authenticity. A great book on the progress of doctrine in Paul's writings.

Nevertheless We Believe, by Rev. A. Boyd Scott, B.D. 259 pp. Doran, New York. In spite of the disrepute into which creeds have sunk, the author holds that the Christian church must have a creed, which

is the "irreducible minimum of belief." This Mr. Boyd finds in the Apostles' Creed, when interpreted in the light of modern Christian thought and experience. He gives us a scholarly, candid, and reverent interpretation of this creed. He gives the exposition of the clause "I believe in Jesus Christ our Lord," which he holds is its essence, in about a hundred pages. He believes in the Divinity of Jesus, but maintains that belief in the Virgin Birth is not necessary to belief in Christ's divinity: in this we do not agree with him.

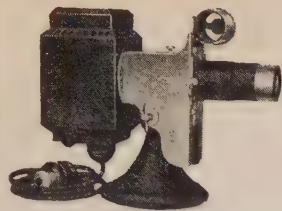
Religious Philosophy, by Lewis Guy Rohrbaugh, Ph.D. 183 pp. Doran, New York. A philosophical inquiry into the underlying truth that permeates and inter-relates science and religion. The author finds this truth in the "modern energy-concept." This energy, he tells us, is a spiritual force and an attractive principle, which works out an ascending religious program for humanity. Dr. Rohrbaugh applies his theory to the solution of the problems of creation, God, vitalism and mechanism, evil, immortality, etc. His philosophy is that of "one God, one law, one element, and one far-off, divine event, towards which the whole creation moves."

Christian Fellowship, by Nathan Soderblom, Archbishop of Upsala, Sweden. 212 pp. Revell, New York. The Archbishop is a recognized leader of European Protestantism, and has long been active in the movement for re-union of the churches. He here makes an appeal to the judgment and conscience of the churches, for unity. He discusses the historical reasons for the divisions within Christendom and the ways towards unity. He gives a brief survey of the efforts being made in this direction, and states the aims of the coming World's Conference on Faith and Order. This is a vital book on a vital theme. The Archbishop's hope for re-union rests upon the unhindered working of the Divine Spirit, for he says, "When the Spirit of the Lord pervades our sundered, materialized and crippled Christendom, then the dividing walls which have arisen in the course of time will hold no longer."

The Romance of Right Living, by Amos R. Wells. 190 pp. Revell, New York. Forty stimulating little essays on various aspects of every-day life. They are enlivened by anecdote and incident, and charged with high Christian motive and purpose. Especially valuable and suggestive for talks to young people.

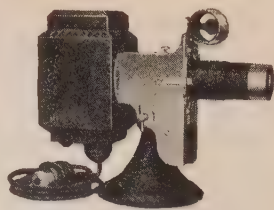
Living Leaders Judged by Christian Standards, by L. H. Bugbee. 96 pp. The Abingdon Press, New York. Dr. Bugbee, in a series of Sunday evening addresses, brought before his hearers, Gandhi, Clemenceau, Lenin, Coue, Lloyd George, and Einstein, for judgment as to the validity and value of their teaching and achievements, as judged by the standards of Jesus. It was a happy thought of Dr. Bugbee, for everybody is interested in great world-leaders, and wants to know the value of their leadership for human progress. Christians especially wish to learn in what respects, if any, they follow the Supreme Leader, Jesus Christ. Dr. Bugbee is a keen analyst of character.

Adventures in Humanity, by William L. Stidger. 255 pp. Doran, New York. These stories of spiritual adventures, mainly in the author's own experience, throb with human interest. Dr. Stidger has touched life in many lands, at many points, and always with a passion to help men to find themselves by finding God.



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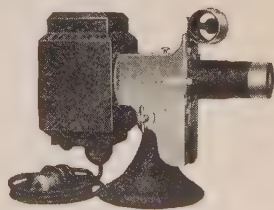
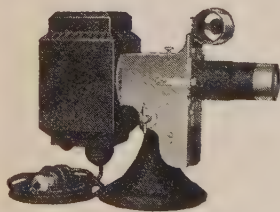
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Seeds of Service, by E. C. Baird. 118 pp. The Standard Press, Cincinnati. Sixty-one brief messages, many of them in poetic form, on life's finest values. Optimistic, full of courage and the Christ-spirit, these brief messages will bless all who read them.

The Golden Rule in Business, by Arthur Nash. 160 pp. Revell, New York. One of the most remarkable stories of modern business life. It is the story of Arthur Nash's literal application of the Golden Rule to the clothing industry, and how it worked out. It worked, from every point of view! The story reads like a romance, but it is all a record of fact. Mr. Nash took over, shortly after the signing of the Armistice, a sweat shop clothing-business, and horrified at the lowness of the wages the workers had been getting, immediately raised the wages of all of them, giving some of the lowest paid an increase of three hundred per cent. His concern was losing money at the time, but Mr. Nash made up his mind, win or lose, to run his factory by the Golden Rule. It won! In 1919, his firm did a business of \$132,190; in 1922, of \$3,751,181. Practicing the Golden Rule has increased production, lowered the price to consumers, and put a new morale into the workers. Paying higher wages and working his men forty hours a week as against forty-four or forty-eight, compared with his competitors, his business has grown by leaps and bounds. And the ethical and spiritual results to himself and his employees are equally noteworthy.

A Young Man's View of the Ministry, by S. M. Shoemaker. 86 pp. Association Press, New York. A manly, straightforward talk to college men by a young minister, who has had six years' experience in the work, on the challenging opportunities of the ministry to young men seeking a chance to invest their lives in some great enterprise for human good.

Capturing Crowds, by Roy L. Smith. 215 pp. The Abingdon Press, New York. Dr. Smith here tells us how he built up a great Sunday evening service in Minneapolis, in an average church, and in the face of average problems; and how out of the "crowds," he built up a congregation, trained to take its part in the worship and service of the church. In its fourth year, the Sunday evening service is going stronger than ever. This is an achievement about which ministers will wish to learn. Dr. Smith tells us in detail about his methods. The principles behind them, if not all of his plans, can be applied anywhere.

Motion Pictures in Education, by Ellis and Thornborough. 284 pp. Illus. Crowell, New York. A complete and authoritative manual on this subject. It shows the educational value of motion pictures, and tells where to find the best films and the best types of picture machines, and gives directions as to their installation and operation.

Preaching to Laymen, by Ozora S. Davis, President of Chicago Seminary. 203 pp. Revell, New York. Younger men in the ministry will find this a most helpful book. It is packed full of sound counsel and practical directions on the art of preaching. It tells how to find texts, state and develop themes, where to find sermonic material, where to find illustrations and how to use them, how to "cast the net," and how to follow up impressions made by the sermon.

A Parish Program of Religious Education, by Walter Albion Squires, B.D. 234 pp. The Westminster Press, Philadelphia. This book is intended especially for church directors of religious education. It is a valuable and needed book. Its emphasis is upon the vital need of an effective program for train-

ing youth in religion. It treats of the church school from every angle—organization, administration, curriculum, securing co-operation on the part of the home, recruiting and training teachers, and training the pupils in Christian life and service.

Handbook for Workers With Young People, by James V. Thompson. 276 pp. The Abingdon Press, New York. The author has long been a successful worker with young people. "They are," he reminds us, "the church's best asset, as well as its only hope of continuance." He describes young people's characteristics, their social needs, both in town and country, the right kind of program for a young people's department, the place of evangelism in such a program, community service by young people, how to present the claims of Christian life-service, and how to discover and train leaders.

Leaders of Youth, by Hugh Henry Harris. 240 pp. The Methodist Book Concern, New York. A handbook covering in a competent and practical way the work of the Senior-Intermediate departments in the Sunday School. It treats of every phase of the Sunday School work for the 'teen age—an age hard to manage, but interesting in itself and full of hope for the church and the Kingdom. A splendid list of books for boys and girls' reading is included. It is a hopeful sign of better days for the Sunday School when such books are being written on its work, as you find in this month's reviews.

Every Day Lessons in Religion, Vol. 1, The Bow in the Cloud. 111 pp. Vol. 2, The Star in the East. 88 pp. Teachers' Manual. 196 pp. All three by Clara Belle Baker. The Abingdon Press, New York. We unreservedly commend these lessons and the accompanying teachers' manual to teachers of children eight years old. Vol. 1 has Old Testament lessons, Vol. 2, New Testament lessons. Large sized, very legible type are used, the lessons are in the words of the Bible, and the illustrations are choice. Beautiful and charming bits of verse, bearing on the lessons, are included. The teachers' manual furnishes all the additional material and directions needed for successful teaching of a class of this age; it includes sidelights on the child-mind, how to present the lesson, dramatization, expressional work, where to find material, and a bibliography.

The Family and Its Members, by Anna Garlin Spencer. 322 pp. Lippincott, Philadelphia. The author is a special lecturer in Social Science, Teachers' College, Columbia University, and is a recognized authority in this field. Amid the new emphasis, in our day, upon the freedom of the individual, it is becoming increasingly difficult to preserve the customs and ideals of the family; these are of permanent value and, indeed, are fundamental to the well-being of society. The author gives a scientific study of the family, in all its relationships, believes in the monogamic family, in spite of its many failures, as an aid to spiritual democracy. She discusses, in an illuminating way, the problems of defective children, prodigal sons and daughters, the broken family, the family and the school, and the family and its workers. The book is well adapted for group, as well as for private, study.

The Charm of a Well Mannered Home, by Helen E. Starrett, late Principal-Emeritus of the Starrett School for Girls, Chicago. 194 pp. Lippincott, Philadelphia. A charming book, telling of the principles upon which a well-mannered home may be created; it abounds, too, in practical hints on the decoration, management, and material aids which give the sense of peace, comfort and well-being in the

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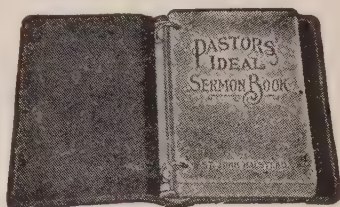
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A WORD WITH THE AUTHOR

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October Expositor

home. There is good advice on the management of domestic help, and on the training of children. She lays special stress upon thoughtful consideration for others and the Christian atmosphere of the home.

The Religion of Lower Races, as Illustrated by the African Bantu, by Edwin Smith. 82 pp. Macmillan, New York. The author is an authority on the subject. He was born in South Africa, spent seventeen years in missionary work, and has studied the Bantu at first hand. He gives us here a glimpse into the African mind, as it ponders on the nature of the gods, the Supreme Being, human personality and its survival, the cult of the dead, nature spirits, etc.

Within the Gateways of the Far East, by Charles R. Erdman. 128 pp. Revell, New York. The author is a Princeton Seminary professor who recently made a trip to the Far East. In these graphic pages, he gives us glimpses of the physical features, the social, educational, political, and religious life of Japan, Korea, and China, together with an appraisal of missionary achievements, as he saw them. His style makes pleasant reading, and his observations are of real value.

The Evolution and Progress of Mankind, by the late Prof. Klaatsch. Edited and enlarged by Prof. Heilborn. 316 pp. Illus. Frederick A. Stokes, New York. An important book by two eminent European authorities on the subject. It sketches the evolution of primitive man, in body and mind, the development of speech, the use of fire and weapons, the home, the dawn of art, and the beginnings of religion. It pictures the man of the Old Stone Age, the men of the Great Ice Age, and the distribution of the human race. It has a new theory of evolution. However one may dissent from theories about primitive man, it is important that ministers should become acquainted with the facts discovered by scientists. The book is written in popular style, for the general reader.

Modern and Contemporary European Civilization, by Profs. Plum and Benjamin, of Iowa State University. 413 pp. Lippincott, Philadelphia. The authors had the collaboration of Miss Pierce of Iowa University High School. An illuminating story, from an important point of view, tracing the roots of the Great War far back into the history of the Nineteenth Century. Large space is given to the social and economic conditions of that country, because the authors believe that these were more important factors in the life of the people and in finally causing the catastrophe of the Great War than forms of government or nationality. American participation in the war, the Treaty of Versailles, and the aftermath of the war are described with keen discernment of the real forces behind them.

When There is No Peace, by the author of "The Pomp of Power." 319 pp. Doran, New York. The anonymous author wields an able pen, and evidently has first hand knowledge of the tangled European political situation, as well as personal acquaintance with the men who are shaping reparation policies. He is especially in touch with representative French opinion on the occupation of the Ruhr. He makes a slashing attack upon Lloyd George and the vacillating English Continental policy, as contrasted with the consistent French program, steadily adhered to since the Treaty of Versailles. His book clarifies the issues at stake between France, Germany and England, in the matter of reparations and the Ruhr.

The Story of the Hymns and Tunes, by Theron Brown and Hezekiah Butterworth. 564 pp. Illus. Doran, New York. A new edition of a standard work of hymnology. It makes fascinating reading, full of human interest. The story of each hymn, with its

special tune, is told. This book will help a pastor to build many a program on "Evenings With the Great Hymn-Writers," that will interest his people and strengthen their devotional life.

Hymns for the Living Age, edited by H. Augustine Smith. The Century Co., New York. This new hymnal contains 494 hymns; chants, canticles, ascriptions; responses, offertories, benedictions; prayers; responsive readings; and communion and baptismal services. The editor is one of the foremost leaders of church music in this country. The book is beautifully printed. If you require a new hymnal, be sure to examine this one.

The Legacy of Greece, edited by R. W. Livingstone. 424 pp. Oxford University Press, American Branch, New York. The influence of ancient Greece upon the modern world is of immense extent and importance. It affects our ideas of art, architecture, philosophy, mathematics, astronomy, political thought, and religion. This book, with its twelve essays by such distinguished authorities as Gilbert Murray, Prof. Burnet, Sir T. L. Heath, and Percy Gardner, gives one, in comparatively brief compass, a survey and estimate of the influence of ancient Greece upon present-day civilization, of absorbing interest.

The Glory of the Pharaohs, by Arthur Weigall. 338 pp. Illustrated. Putnam's, New York. The discovery of Tut's tomb with its treasures has awakened great public interest in Egyptian archaeology. Mr. Weigall is an authority on the subject, being himself an archaeologist and discoverer of the first rank. In this volume he tells us of various important archaeological discoveries, interesting antiquities, Egyptian literature, and great epochs in the history of the land of the Nile. It is a vivid story of "the glory of the Pharaohs" that he recounts. He sees the romance of those far-off times, and he makes ancient Egypt live again in his pages.

The Life and Times of Akhnaton, by Arthur Weigall. 255 pp. Illustrated. Putnam's, New York. New and revised edition. Akhnaton, was a far more important man than Tut, his son-in-law; Breasted calls him "the first individual in human history," and Weigall characterizes him as "the world's first idealist." Akhnaton overthrew idol worship, and established, for the first time in Egypt, the worship of the one true God. Mr. Weigall discovered Akhnaton's tomb. He tells the fascinating story of this Pharaoh's life and times. He makes those far-off times—fourteen hundred years before Christ—live before us in their splendor and glory. No better introduction to the study of Egyptian history and archaeology can be found than this; written with the charm of romance, it embodies facts with the exactness of scientific history.

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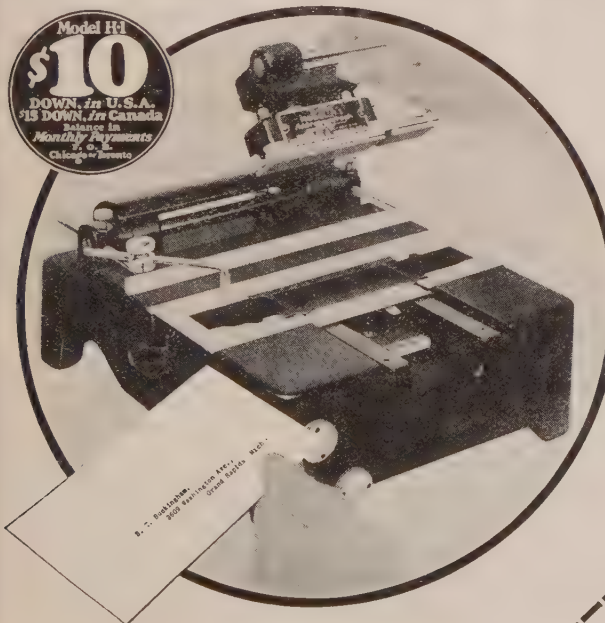
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No. 849

Religious Review of Reviews

NEWS

New York has the honor of being the only city of its name among all the 52,000 postoffices in the United States, sharing this distinction among the large communities with San Francisco and New Orleans. When you address a letter to New York it goes to New York, New York. But you must not make this mistake with Washington, for the postoffice department reveals that there are twenty-seven others than the one in the District of Columbia. There are also twenty-five Cleverlands, twenty-two Buffalos, fourteen Denvers, seven Detroites, six Philadelphias and two Chicagos. Other duplications abound. Franklin is a favorite name, in honor of the founder of the postal service. Thirty-one communities are named for him.—*Watchman-Examiner*.

* * *

The Religions of the World

According to *The World Almanac and Book of Facts* for 1923—the figures are: Roman Catholic, 273,500,000; Orthodox Catholic, 121,801,000; Protestant, 170,900,000; making a total professing Christianity of 566,201,000.

Jews, 14,585,000; Mohammedans, 219,030,000; Buddhists, 135,165,000; Hindus, 210,400,000; Confucianists, Taoists, etc., 301,155,000; Shintoists, 20,512,000; Animists 136,325,000; Miscellaneous, 16,000,000.

That makes a total non-Christian population of 1,052,568,000, and the grand total of all the Christian and non-Christian religions of the world is 1,618,769,000.

* * *

Books and Chewing Gum

Our annual per capita expenditure for chewing gum is \$8.37, for books \$0.31. The comparison is not so ominous as it sounds. Thanks to our libraries, public and private, a single book may be read many times, and there are many book-readers who are not book-buyers. It is not the same with gum. When gum has once fulfilled its destiny, it is usually useless. In the best circles of society it does not circulate. Nevertheless, the figures do indicate that many estimable persons are losing one of the joys of life, the pleasure of possessing a good library of tried and loved book-friends. A growing library suggests a growing mind.

* * *

By a two-thirds vote the Free Methodist General Conference defeated the proposition to so revise the discipline as to permit the use of musical instruments in public worship.

* * *

The leading mother tongues represented in the foreign-born white people of New York City are as follows:

Yiddish and Hebrew, 946,139; English and Celtic, 897,452; Italian, 803,048; German, 690,789; Russian, 221,153; Polish, 161,310.—*Record Christian Work*.

* * *

Voting

Only 43 per cent of the clergymen of Pittsburgh qualified for participation in the primary and general election last year. The figures about the registration of clergymen in Pittsburgh are the result of a careful investigation of the registration records. While 43 per cent of the clergymen qualified, less than 30 per cent of men and women generally took the easy steps necessary to give them a voice in choosing the men who were to have charge of the affairs of everyday life,

from levying and collecting taxes to arranging for the removal of refuse. In at least six cases, the wives of clergymen were registered while their husbands failed to do so. While by this showing the clergymen lead the laymen in the performance of a civic duty by 1 per cent, yet it is a pitiable showing all the way round. It is to be presumed that the clergymen who did not register or who did not vote were not exercised to any considerable degree about the members of their congregations fulfilling one of the most primary obligations of good citizenship. In the matter of registration clergymen ought to be 100 per cent, and after taking into account the few valid excuses through illness and unavoidable absence from the city, they ought to be not less than 95 per cent in voting. It is part of the duty of ministers to stir the conscience of man and to make him wholly alive to all his obligations and responsibilities as a child of God. But if preachers themselves possess such a sluggish civic conscience as indicated above there would seem to be small promise of civic gain from the ministry of at least 57 per cent of them in the city of Pittsburgh. In a recent address United States Senator Selden P. Spencer, of Missouri, said: "The greatest danger which confronts the United States is that in the growth of population and of wealth and of manifold activities the American people should fail to feel that individual sense of obligation needful and leave to a comparative few the task of dealing with governmental problems both at home and abroad." To accept responsibility and to engage in serious thought are two forms of obligation extremely irksome and repugnant to the average modern American.—*United Presbyterian*.

* * *

Labor and a Pastor

Plymouth Congregational church of St. Paul, Minn., recently extended a call to Dr. W. T. McElveen. When the news of this spread in his home city, Portland, Ore., the Central Labor Council of Portland passed resolutions as follows: "Whereas, Dr. McElveen has understood as few ministers have understood, the conflict between capital and labor, and whereas, Dr. McElveen has always been both fair and fearless and impartial in his judgment, and not afraid to condemn either side wherever condemnation was necessary; whereas Dr. McElveen more than any other man in the city, has kept the church close to the problems of the common man, and the common man in sympathy with the church of the carpenter of Nazareth, resolved that we, the members of the Central Labor Council duly assembled, unanimously request the First Congregational church of which Dr. McElveen is pastor to do all in its power to have him remain."—*Christian Century*.

* * *

A Historic Bell

According to tradition, the bell of St. John's Church, York, Pa., was a gift made to the parish at an early date—probably 1774—by the Queen of England. "As the church building had no belfry or tower, the bell was deposited on the pavement of Joseph Updegraff, Esq., in Centre Square, where it remained for some time. When the news of the Declaration of Independence was brought to York, the bell was hoisted by James Smith, one of the signers of the declaration, and other citizens, to the cupola of the Court House, and by them used to ring out the glad tidings far and wide. This was the first service i

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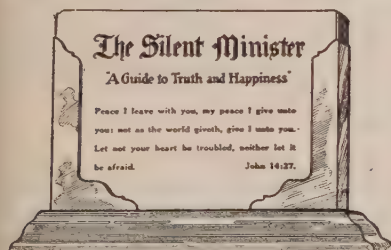
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At the Marble Collegiate Church, Fifth Avenue and Twenty-Ninth Street, New York City, printed copies of Dr. David James Burrell's sermons are gratuitously distributed at the Sunday evening service from October to June. (About 35 issues). A mailing list has been established to which names may be added at any time by the payment of One Dollar per annum to partially defray mailing expense. Send to

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rendered. The bell remained in the State House tower from 1776 until 1841. It summoned the members of the Continental Congress to session during the year 1777-1778, when York was the seat of the national government. When the State House was torn down, the Church authorities bore away the bell to a safe place beneath the church, where it remained until a belfry was erected, and the bell hung therein. Soon afterwards it was cracked and sent to Baltimore to be recast, in which form it has done faithful service ever since; and next to the Liberty Bell of Philadelphia, is certainly, the most historical bell in the country."

The bell cracked a second time tolling on the day of the burial of President McKinley, in 1901, and was once more recast—the original metal being used as before. Cracking the third time in 1910, it was removed from the tower.—*The Living Church*.

* * *

Announcement has been made that the postal system of the United States is on a self-supporting basis for the first time in history. The deficit two years ago was \$60,000,000; last year it was \$32,000,000. The new fiscal year, beginning July 1, gives promise that there will be no deficit at all in 1923. *Pitts. Ch. Adv.*

* * *

The Lutherans of the world assembled for their first world convention on August 19th at Eisenach, Germany, meeting in old St. George's Church, where Martin Luther preached in 1521. The one hundred and fifty delegates represented twenty nations and fifty synods. Among them were twelve Americans, one of whom, Rev. H. J. Stub, of St. Paul, Minn., is president of the Convention. Prominent among the questions before the conference are the authority of the Holy Scriptures and matters of church unity and organization. The conference expects to meet again in 1927 and hopes to organize a unified Lutheran Church throughout the world. Such a church would have a membership of eighty million, the greatest Protestant Church in the world.—*Christian Work*.

* * *

Hand and Brain—Partners

Professor T. G. Duvall, of the department of philosophy at Ohio Wesleyan University, has recently moved into a ten-room, two-story house which he planned and built himself. Working on the theory that a man with a college trained mind should be able to do manual labor without serving an apprenticeship, Professor Duvall took a hand in all the work except the stuccoing and the cabinet work on the casements and delicate pieces of woodwork.

He began a year ago drawing plans. As soon as weather permitted he set up the frame of the building. Work progressed with the assistance of two professor associates, as well as several skilled workmen. During the hottest days of the summer these professors might have been seen perched precariously on the roof, in their shirt sleeves, laying on the shingles.

Suppose it were expected, even required, of every minister and professor, every brain worker in a score of lines to perform some definite creative work in the field of mechanics, or to grow from the ground some particular and serviceable product. This might cut the vacation of some rather short but it would result in an increased output; and second, but chief, the development of a large sympathy between hand and brain workers that would solve many now difficult and bitter problems.

Who knows but in the Utopia to come, it shall be required of every citizen whose vocation calls for mental work to perform some such material service each year; and for every distinctively manual laborer to exercise himself in some definite study to the better equip himself for citizenship.—*Northwestern Christian Advocate*.

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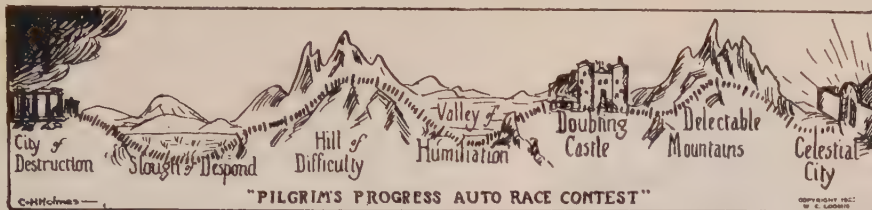
On October 1 the Methodist Episcopal Church will inaugurate a National Methodist Press Service at Washington, D. C., with Dr. Harry E. Woolever as editor and director.

This Service, located at the federal capital, a center of great and constantly expanding news interest, is designed to serve the million or more readers of the thirteen Methodist weeklies with prompt and accurate information concerning important persons, events, and legislative proposals, together with an interpretation of the news from the standpoint of Christian citizenship. Its facilities will also enable the editors of the several papers to secure full and trustworthy reports upon all matters of interest at the capital. It will not be in any sense a denominational propaganda service. Its aim is to give the Christian public, the Protestant public, authentic information as a basis for correct thinking and appropriate action.—*Christian Work*.

* * *

Passing It On Costs Too Much

Showing where the money goes; recent figures compiled indicate that excluding cotton, tobacco and cattle (immense items in themselves), consumers of farm products paid for them \$22,500,000,000. Of this enormous sum the farmers themselves received only \$7,500,000, while \$500,000,000 went to the railroads, and the tremendous remainder, or \$14,500,000,000, over sixty-four per cent of the total, went for commissions, storage, and the profits of middlemen. The answer, many are thinking, is co-operative marketing. There will also have to be some sensible zoning done with regional centers of distribution. And a new spirit must enter into farm, store, factory and home—the spirit that a nation exists to build men and women and not simply to make money. If wealth is the only object of a people their existence is very sordid.—*Christian Evangelist*.



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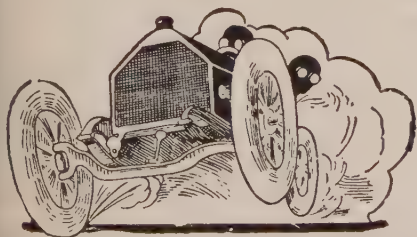
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* * *

Samuel Bowles, famous editor of *The Springfield Republican*, began work on it at 18. Sometimes he would work 40 hours without rest. In Venice he told Howells that he was sleeping *one hour* in twenty-four.

But—he died at 52!

* * *

Mistakes and Appeals

We wish members of churches were as sensitive to our appeals as they are to our mistakes. We are not seeking an excuse for our errors, but we cannot escape the impression that *The Lutheran* is very carefully read. Surprisingly few mistakes get by unnoticed. But you cannot find errors without reading the rest of the paper. For example, if we understated the membership of any thirty churches in the United Lutheran Church, we would expect twenty-nine of them to notify us sharply and promptly. But if we ask the same thirty to write us information that we need, our averages indicate that eighteen out of the thirty would fail to answer our letter. When we or a board or an executive publish a request that a certain work be done at a certain time or when we appeal for aid in behalf of a needy individual or group, our averages show that twenty-four out of the thirty do not see that issue of "The Lutheran" at all. Or they did not understand the notice. After all omissions as well as commissions are a class of sins.—*The Lutheran.*

* * *

Whatever else the history of the last three centuries has shown, it has at least demonstrated the abject futility of merely national Churches, and we may add that the Papal States of the Ultramontanes have done no better. The Church stands for a higher principle of association than the group or the race, and when it fails to be true to that principle it is a mere encumbrance to progress.—*O. C. Quick, Liberalism, Modernism, and Tradition. Quoted in The Living Church.*

* * *

PROHIBITION States in Action

So much attention has been called to New York through the action of Governor Smith in helping to repeal the State law enforcing prohibition, that we may overlook what many other States have done to strengthen the prohibition law. In recent months the following acts have been recorded:

Arizona penalized the operation of motor vehicles by intoxicated drivers, and passed a strict law with reference to traffic in mescal or peyote.

California ratified an act making the Volstead act the law of the State.

Indiana took steps to seize illicit stills and distilling apparatus; made it a felony to transport liquor illegally while armed with a deadly weapon, or in a vehicle on which there is any lien or chattel mortgage, or when such vehicle is used without consent of owner. It also passed a law to prevent suspension of sentences for violating the prohibition law, and stiffened the law against operating motor vehicles while intoxicated.

Iowa also passed a bill with reference to operating vehicles while in a state of intoxication.

Kansas passed a bill putting more teeth in the law that has reference to stills and distilling apparatus.

Maine passed an act which permits the purchaser of liquor to be indicted for conspiracy, and another touching seizure of vehicles transporting liquor; also, strengthening the law calling for forfeit of such vehicle. It also fixed one-half of one per cent of alcohol as the intoxication line in liquor, and passed a penalizing law for these who assist in any way in breaking the prohibition law.

Montana stiffened its search and seizure law, and provided minimum penalties for prohibition violations.

Minnesota established as third-degree murder any supply of liquor for beverage purposes whose drinking results in death.

Missouri revived and strengthened its enforcement code.

North Carolina revised and strengthened its State enforcement code.

North Dakota clarified ambiguous sections of its law, and eliminated actions of Federal statutes in certain instances, so that the State law will not be weakened in case the Volstead law should be modified.

Nebraska enacted a better law for removal of derelict officials, and gave the governor power to suspend while proceedings for removal are pending. It also made destroying or discarding any liquor by a man under arrest or about to be arrested, prima facie evidence of guilt.

Ohio made the sale of any liquor, whose drinking results in death, murder in the second degree, and passed a provision for abatement of sales houses as nuisances.

Oklahoma also passed an act construing as murder any gift or sale of liquor which causes death, and another act prohibiting the possession of stills, distilling apparatus, or mash.

Oregon gave liberty to search without warrant vehicles illegally transporting liquor, and for confiscation and forfeiture of same; also, an act penalizing the possession of any still or apparatus for distilling. It appointed a prohibition commission for the State, and created a fund from fines for operating the office. It also made it a felony for any bootlegger to arm himself while engaged in an illegal traffic of liquor.

Pennsylvania passed a strong measure for abatement of nuisances for search and seizure, and for taking any vehicle without warrant used in transporting liquor.

South Carolina empowered its governor to appoint such deputies, constables, and detectives as he may deem necessary to aid in enforcement.

Tennessee increased its penalty for illegal transportation of liquor, and made it a felony to supply liquor by any means the drinking of which impairs health or results in death. It also penalized the possession of stills and apparatus for distillation.

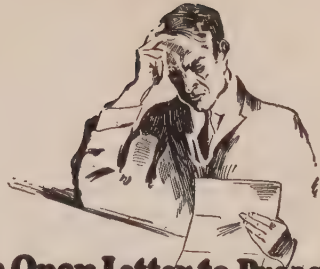
Texas strengthened its law referring to removal of derelict officials.

Washington stiffened its law relating to distillation of liquor.

West Virginia put more teeth in its law against illicit distilling, and made it a felony to engage in manufacture, sale, or transportation of liquor while armed with deadly weapon. It also required registration of all stills in the State, declaring all stills contraband, and subject to seizure and forfeiture. It also provided additional fees for compensation of enforcement officers, levying some of these fees against the defendant as part of the cost.

Wyoming bettered its law relating to removal of derelict officials.

Wisconsin killed a bill which would have repealed the State enforcement law. It met its death in the dry senate by a vote of nineteen to twelve.



An Open Letter to Preachers on Moving Pictures—

YOU'VE heard of many churches which have successfully used moving pictures. You've probably considered them for your own church, but if you're like thousands of others, you foresaw difficulties which have thus far prevented your taking action.

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Name.....

Address.....

CHURCH.....

New York repealed the Mullin-Gage State prohibition law—and boasts about it.—*Religious Telescope*.

When the governor and Legislature of New York placed themselves on record as out of sympathy with efforts to enforce the Volstead act, an issue was created which will compel the masses of citizens to take sides for or against enforcement. We believe they have created a healthy reaction in favor of enforcement and have unwittingly done the cause a service. Who that lays claim to Simon-pure citizenship will venture to praise that governor or his Legislature? Who will venture to praise the Pennsylvania Legislature for refusing to grant its governor the needed \$250,000 to assist him in the enforcement of that law? In principle, we stand opposed to any form of drastic legislation. We are afflicted with a sort of law-making mania, and seek to regulate human conduct from without rather than from within. We were not heartily in favor of the Volstead act on that very account, and because we sensed the difficulty in the way of its enforcement. But it is now in the nation's constitution. It has, therefore, become my law and your law. It aims to break down a national evil that is worse than was slavery. It may cut a little deeper than we think is wise; but it cuts at an ulcer, and if some innocent and healthy skin goes with it we can only say, let it cut. The time has gone by when any law-abiding citizen may say, Let us snatch the knife away from the hand of government and let the drinking mob rule.—*The Lutheran*.

* * *

On June 4, Delmonico's disappeared under the auctioneer's hammer. For three-quarters of a century, this restaurant was one of New York's institutions, known internationally to lovers of rare wines and choice viands. The disconsolate employees, and the owners which refuse to be comforted, blame prohibition, and rightly so. A number of rental and taxation judgments had been levied against the management. The dry era was not favorable for patronage. The roof garden had been the scene of the greatest events of their kind in the United States, yet the tables and other roof-garden effects brought only \$500. All of which argues the need for a few more unconscionable liars to tell us that prohibition is a monstrosity failure, and must be repealed.—*Religious Telescope*.

* * *

The three-mile sea line has become a paradise for fiction writers, news reporters and all those trusty wielders of the pen who would thrill us. One might imagine it required traffic cops to open water gaps to incoming and outgoing vessels. As a matter of fact, there has been not more than an average of a pint for each American, big and little, smuggled in, and our average drinking record was twenty gallons per capita before prohibition was enacted.—*Christian Century*.

* * *

The Judicial Section of the American Bar Association, composed only of judges, venturing to speak for all the judges, expresses this warning to the American people: "Reverence for law and enforcement of law depend upon the ideals and customs of those who occupy the vantage ground of life in business and society. The people of the United States, by solemn constitutional and statutory enactment, have undertaken to suppress the age-long evil of the liquor traffic. When, for the gratification of their appetites, or the promotion of their interests, lawyers, bankers, great merchants and manufacturers, and social leaders, both men and women, *disobey and scoff at this law*, or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery and homicide; they are *sowing dragon's teeth*, and they need not be surprised when they find that no judicial or police authority can save our country or humanity from *reaping the*



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harvest!" We wish that all Americans might read and heed the above warning and especially cartoonists, paragraphers, jokesmiths, sneering editors and scoffing "high brows" such as Nicholas Murray Butler. It is an American habit to make a joke of all things, even sacred things. It is an evil habit and productive only of evil. America is fast losing her spirit of reverence and it is a heavy loss.—*United Presbyterian*.

* * *

Prohibition in Cincinnati has caused the Alms and Doepe Department Store to purchase the old warehouse of the Gambinus Brewing Co. on adjacent land for the sake of expansion of the store.—*Western Christian Advocate*. * * *

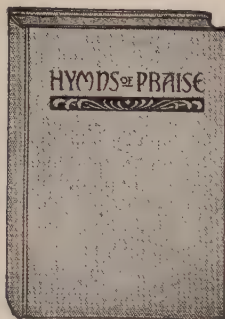
The belief is widespread that the prohibition amendment is nowhere more blatantly violated than in the cabaret district of New York City. Normally this is perhaps the wettest single area in the United States. Here are placed the flashy restaurants, the cabarets and dance halls, the theatres, and vaudeville emporiums which the entertainment merchants of New York maintain largely for the delectation of visitors. That the Volstead Act is constantly violated in this section is a matter of common observation. The average New Yorker would probably say that more alcohol is consumed there than in anti-prohibition days.

Yet there are several signs that point in a contrary direction. The most illuminating are the disasters that are befalling the restaurant business. In the last year four of the greatest Broadway eating places—places whose names were "household words" from the Atlantic to the Pacific, places that for nearly a generation had reaped huge profits from the well financed pilgrims to New York's gay life—have closed their doors. All four have given the same reasons for their failure—the one word "prohibition."

They could not profitably operate without a generously patronized wine list. Their guests primarily came for drink and only secondarily for food, and the fact that the hosts of Broadway could not supply this indispensable, automatically forced them to retire from business.

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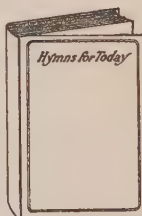
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The important thing is that this explanation—and that it is the true one is apparent—flies in the face of the commonly accepted myth regarding prohibition. This is that prohibition does not prohibit; that more alcohol is consumed now than ever before. Obviously prohibition does prohibit in these erstwhile great temples of Bacchus. It prohibits so effectively that the Bonifaces of the Great White Way find their occupation gone. If current impressions were true, these places should be serving the forbidden drink in greater quantities than ever; yet the fact is quite the contrary. Prohibition is apparently becoming more and more effective in that one square mile of American territory in which the most optimistic reformer least expected so sensational a transformation.—*The World's Work.*

* * *

Laziness

As you young people go out into a world far more perplexed and chaotic than that which your fathers faced, I bid you not to be afraid of hard work. Will you find your joy for the next forty years in doing as little as you can for the greatest possible reward, or in doing as much as you can and letting rewards come as a by-product? Will you find your gladness in clever escape, in holidays and vacations and exemptions, and the prospect that some day the work will be over? Or will you find your joy in penetrating to the core of every task, extracting its secret, and triumphing over difficulty? Shall life for you mean "getting by" or "going over the top?"

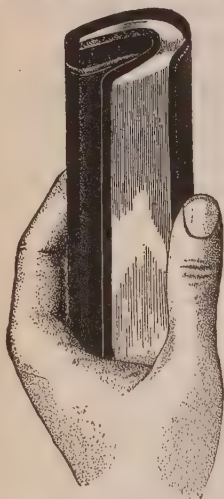
Laziness is an acquired vice, unnatural to human being. Every unspoiled child loves work. He is inwardly driven to construct and create. He builds a snow fort in the winter and puts together a cart or a kite in the summer. When he grows older he delights in inventing difficulties in order to surmount them. On the golf links he constructs bunkers and hazards, setting traps of sand and water in order to keep out of them, matching his skill against artificial difficulty. In business and professional life there is no need of creating hazards—they are there already. The secret of perpetual joy lies in turning our difficulties into adventures. We must go at our financial worries, our family problems, our business barriers in the same spirit with which the golfer leaps into a sand pit and holes out the ball. He is a poor player who gives up the game and seeks other links where the hazards are few and the course is everywhere smooth. For him the joy of playing or living has departed.—Pres. W. H. Faunce of Brown University.

* * *

General

We clipped this paragraph from the middle of an article in the *Presbyterian Banner*:

I think it probable that St. Paul was a Presbyterian. John was doubtless a Quaker. I know St. Peter was a Methodist. The author of the book of Hebrews was no doubt an Episcopalian. Ezekiel was probably a Roman Catholic. Daniel was possibly a Seventh Day Adventist, but Jesus Christ, was neither Presby-



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terian, nor Quaker, nor Methodist, nor Catholic, nor Episcopalian—he was more than all of these because in his spirit of absolute devotion to God he was the incarnation of what all of these at their best are trying to make the world really believe and practice.

* * *

What is a School For?

This question is at the very heart of the annual report of the Carnegie Foundation for the Advancement of Teaching. It is the fundamental question in education. Once a definition of "what the school is for" were agreed to, it would then be possible to make more precise courses of study, to estimate more closely what ought to be spent for schools, and to determine what are the best things to do for the advancement of teaching.

Dr. Henry S. Pritchett, the president of the Carnegie Foundation, does not answer his own question, but, like the Alpine boy of whom he tells, points the way to the answer. "I do not know," said the boy, "where Kandersteg is, but there is the road to it." And Dr. Pritchett indicates the true function of the school in these sentences:

"By whatever road a child or youth seeks education, he will find it only by the path which leads through sincerity and thoroughness. To master something well is the beginning of education. To know the English language well, to read it, to speak it with precision and discrimination, to have acquired the taste for good books, constitutes a wiser back-ground of knowledge for any American boy or girl than all the miscellaneous scraps of information that he can gather touching many fields of art and science and literature."—*New York Times*.

* * *

American Idealism

Hugh Walpole, author of "The Cathedral," lectured in Carnegie Hall recently. He said that while America has the least to worry about of all nations of earth, he is impressed by the look of worry upon most of our American faces. Are we a race of money-grubbers? Is it true that the dollar-mark should replace the star on our national flag? I most vigorously repudiate that conception. Dr. John Kelman spoke at Yale, before he came to New York as pastor of the Fifth Avenue Presbyterian church, and said: "Your American soldiers were remarkable for their frank idealism; an Englishman seems ashamed of his idealism, he seeks to hide it, but your men were proud of it." These great words have convinced me that we are not as materialistic as we are pointed. In spite of all that men may say I am sure that our boys went to Europe, not to save our skins, but on a holy crusade of idealism. They went to fight despotism, which they had always been told was wrong. They went to protect democracy in the earth. They went to repay our debt to France and to show our good-will to Britain. Dr. Kelman was right, it was our idealism that was noticeable, outstanding.

Not in vain has been all our home-training, all our Sunday School instruction, all our pulpit utterances. While often these seem temporary and poorly received, yet the sum total is a strong idealism. Our boys and girls, in spite of all criticisms, are growing up to believe in the noblest ideals, and to have faith in and admiration for the finest characters. Self-sacrifice for a great cause is built into our fiber and when the hour arrives we face it with a smile of triumph. America is scientific but she is also spiritual. America is practical, but she is also prayerful. We are as soft-hearted as we are hard-headed! The ways of Martha and the ways of Mary are well blended in us.—*Christian Century*.

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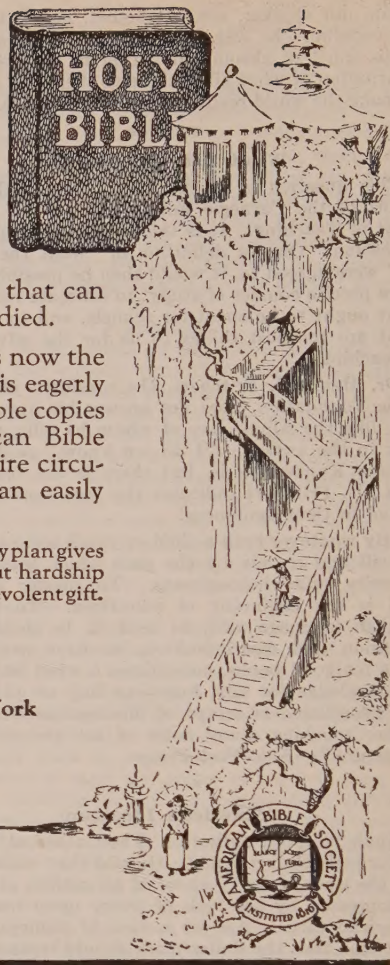
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ADVERTISERS' INDEX—OCTOBER, 1923

Addressing Machines	World Missionary Drama League	127	J. H. Kuhlman, Publisher	111
ADDRESSOGRAPH CO.	Yoghurt Health Laboratories	120	Lovick Pierce Law	127
Architects	Money-Raising and Loans		McCall Co.	121
A. A. Honeywell	Bylund Bros., Inc.	109	McCleery Printing Co.	48
Max Chas. Price	Chaney Mfg. Co.	16	MACMILLAN CO.	7
Morrison H. Vail	GOODENOUGH & WOGLOM		MEIGS PUBLISHING CO.	5
Lawrence B. Valk	CO.	132	Messenger Pub. Co.	112
Bells and Chimes	McCall Company	121	Moody Bible Institute Monthly	127
Cincinnati Bell Foundry Co.	MEIGS PUBLISHING CO.	5	NATIONAL RELIGIOUS	
J. C. DEAGAN, INC.	Messenger Pub. Co.	112	PRESS	50-79
McShane Bell Foundry Co.	Scotmints Company, Inc.	118	Thos. Nelson & Sons	111
Bulletin Boards	Strong, Cobb & Co.	106	Geo. W. Noble	127
Ashtabula Sign Co.	SUNDAY SCHOOL SPECIALTY		Oxford University Press	88
Church Publishing House	CO.	103	Rev. I. M. Page	49
W. L. CLARK Co.	Superior Products Company	88	Pathfinder Publishing Co.	12-121
DE LONG FURNITURE CO.	Ward Systems Co.	87	Pilgrim Press, Boston, Mass.	120
WM. H. DIETZ	Motion Picture Films	127	Pilgrim Press, Chicago, Ill.	127
Multiform Sales Co.	Lea Bel Co.	121	Presbyterian Book Store, St. Louis	125-126
Pilgrim Press, Chicago, Ill.	NATIONAL NON-THEATRICAL		Mo.	6
H. E. Winters Specialty Co.	MOTION PICTURES, INC.	91	FLEMING H. REVELL CO.	115
16-108-118-127	Victor Animatograph Co.	127-128	Rodeheaver Co.	118
Church Furniture	Motion Picture Projectors and		Schulte's Book Store	118
AMERICAN SEATING	Stereoscopes		S. S. SCRANTON CO.	15
CO.	Acme Motion Picture Projector	105	The Silent Minister Publishing	101
DE LONG FURNITURE CO.	Co.	117	Manufacturing Co.	110
De Moulin Bros. Co.	Bausch & Lomb Optical Co.	95	The Standard Publishing Co.	115
Globe Furniture Co.	GEO. W. BOND SLIDE CO.	122	Sunday School Times	107
127-129	Devereaux View Co.	17	George Swann	4
Herkimer Specialties Corp.	The De Vry Corporation	114	TABERNACLE PUBLISHING	
104	Precision Machine Co.	115	CO.	80
THE THEODOR KUNDTZ	Safety Projector & Film Co.	127-128	UNIVERSITY OF CHICAGO	
CO.	Victor Animatograph Co.		PRESS	11
2	Organs		WESTMINSTER PRESS,	
Manitowoc Church Furniture Co.	Austin Organ Co.	111	CHICAGO, ILL.	93
128	Beman Organ Co.	128	WESTMINSTER BOOK STORE,	
Church Lighting	Bilhorn Bros.	18	CINCINNATI, OHIO	121
I. P. Frink	The Hall Organ Co.	127	John C. Winston Co.	51
117	Hinners Organ Co.	108	Woolverton Printing Co.	
Church Supplies	Wangerin-Weickhardt Co.	129	Schools	14
Bilhorn Bros.	A. L. White Mfg. Co.	120	Central University	127
Globe Furniture Co.	Partitions	123	Chicago Evangelical Institute	108-113-116
127	Acme Partition Co.	120	MOODY BIBLE INSTITUTE	
GOODENOUGH & WOGLOM	The J. G. Wilson Corp.	123	108-113-116	
CO.	Portable		Sunday School Supplies	
132	Chapels and Schools	12	DE LONG FURNITURE CO.	18
Communion Service	Publishers		WM. H. DIETZ	10-128
De Moulin Bros. & Co.	Abingdon Press	98-110-118-120	Edwards Folding Box Co.	128
116	American Bible Society	110	GOODENOUGH & WOGLOM	
WM. H. DIETZ	ASSOCIATION PRESS	9	CO.	132
10-128	A. S. Barnes & Co.	127	Herkimer Specialties Corp.	104
Individual Communion Service	Biblical Review	12	National School Slate Co.	14
128	Bingham-Radcliffe Co.	112	Mrs. L. F. Pease	101
Sanitary Communion Outfit Co.	W. P. BLESSING	11	SUNDAY SCHOOL SPECIALTY	
122	Board of Christian Education of		CO.	103
Thomas Communion Service	The Presbyterian Church in U.		Typewriters	
127	S. A., Philadelphia	110	Hammond Typewriter	114
Duplicators	(Formerly Pres. Board of Pub.)	52	International Typewriter Exchange	17
Durkin-Reeves & Co.	Rev. Granville M. Calhoun	121	Oliver Typewriter Co.	121
14	Christian Century Press	17	Pittsburgh Typewriter & Supply	123
ROSOSPEED CO.	Church Publishing House	101-102	Co.	13
119	Cokesbury Press	118	REMINGTON TYPEWRITER	
Honor Rolls—Memorial Tablets	Clyde Lee Life	107	CO.	13
Henry Bonnard Bronze Co.	Hackleman Book & Music Co.	114	Smith Typewriter Sales Co.	116
128	Hall-Mack Co.	97	Standard Typewriter Service	128
Metal Ceilings	ST. JOHN HALSTEAD	108	Young Typewriter Co.	118
Berger Manufacturing Co.	The Jim Hicks Bible Society	87	Windows	
122	Hope Publishing Co.	8	Memorial, Art Glass, Etc.	
Ministers' Insurance	Judson Press		Jacoby Art Glass Co.	18
MINISTERS CASUALTY				
UNION				
Ministers Protective Society				
120				
Miscellaneous				
Classified Advertising				
124-125-126				
Merce E. Boyer				
101				
Chalfonte-Haddon Hall				
121				
Crystal Art Service, Inc.				
122				
Denning Mfg. Co.				
15				
Holt Concern				
18				
Keller Engraving Co.				
112				
C. J. Lundstrom Mfg. Co.				
121				
Press Co.				
107				
Strong, Cobb & Co.				
129				
Byron Tyler				
116				
Wilson Index Co.				
127				
Rev. C. H. Woolston				

GENERAL INDEX—OCTOBER, 1923

Aeroplane, views from our 43 "Agony Session," how to avoid 49 American idealism 109 Best of recent Sermons 76 Books, important recent— <i>Swanson</i> 94 Books, mid-week talks on 91 "Bringing of gifts," Sunday 53 Bulletin board slogans 42 Calendar squibs 81, 84 Children's sermons 81, 84 Church advertising, No. 2— <i>Wright</i> 27 Church and young people 92 Church beatitudes 49 Church, extend influence of 54 Church, ways to help 46 Decision Day 70 Drama sermons, as to 40 Ecclesiastical surgical operation 49 Editorial Confidences 40 Evangelism, world-wide— <i>Hopper</i> 78 Evening congregation, building— <i>Ramsey</i> 34 God is light 92 Gold-Mining in the Scriptures 54 Great Texts and Their Treatment 74 Great Works are done, how 89 Heroic, appeal to 89 Homiletic Department 76	Homiletic Year 67 Illustrations from life— <i>Ellis</i> 61 Illustrations from recent books— <i>Swanson</i> 64 Illustrations: Mulum in Parvo 63 Illustrative Department 60 Jesus, sermons about 49 Life, the great adventure— <i>Graffin</i> 19 Membership records 47 Methods Department 44 Minister and the times— <i>McDowell</i> 21 Missionary money, raising 29 Missionary Sunday 67 Parish survey 52 Pastor and Young People 58 Pastoral calls, art of making— <i>Scotford</i> 32 Paul: final Drama Sermon— <i>R. C.</i> <i>Hallock</i> 23 People, boon for busy 50 Pews, how to fill empty 48 Plans of work, two 45 Prayer Meeting Department 89 Prayers, pulpit and pastoral 56 Preacher only, for 53 Program for year 45 Program, suggestive conference 49 Prohibition 104	"Put-Off Town," rhyme to recite 59 Radio-Active illustrations 60 Rally Day to Easter 46 Rally, suggestions for fall 45, 46 Reformation Day 47 Religious Review of Reviews 100 Scriptural readings 57 Resurrections, three— <i>Aldrich</i> 76 Secret of being beautiful— <i>Lena</i> 86 Sermon topics 58 Short illustrations 63 Shoulder to shoulder— <i>Hart</i> 39 Side that won— <i>Fomlin</i> 81 Sin, results of— <i>Dunkin</i> 84 Singing, make more of 51 Spiritual strategy 90 Stewardship plan 52 Story, tell me a— <i>Swanson</i> 64 Sunday School, story to tell in 59 "Sunset week," have a 48 Tact, a ministerial asset— <i>Moore</i> 30 "Teacher, the" 58 Telephone, a living— <i>Ewart</i> 86 Text, uniquest— <i>Farnsworth</i> 37 Twelve things to remember 51 Wayside Pulpit 42 Work, method of getting people to 50 Work, undertaking a new 52 Writing for <i>The Expositor</i> 40
--	--	--

ILLUSTRATION INDEX—OCTOBER, 1923

Aeroplane messages 73 African Joseph, an 68 Bible, face in the 64 Bishop's testimony 72 "Bodily presence weak" 65 Book, power of a 65 Boy expected, what 72 Building and long plans 61 Burden, resting 73 Call, what is 67 Chinese mother's conversion 69 Chinese woman and cigarettes 68 Christ, calls of 71 Christ Jesus, mind in 62 Christ our keeper 71 Christ takes command, when 62 Christ's reign 67 Christ's will 73 Christian pilgrim's experience 74 Christianity, heathen and 68 Christians, native 68 Church on the rock 74 Continuing 71 Conversion of Cornelius 71 Crisis of young life 62 "Crown Him Lord of all" 64 Dead to life, calling 68 Death, the Christian's friend 64 Decision Day, after 73 Decision Day, prepare for 71 Decision Day texts and themes 70 Delay, hardened by 72	Don't duck 60 Earthly plans, uncertain 61 Finality 60 Freedom, true 65 General Booth's devotion 65 God, burden bearing 65 God, give thanks to 69 God is no slacker 75 God, seeking 71 Godliness is profitable 61 God's lifting power 61 God's love, deep 73 God's world, map of 67 Gospel by aeroplane 69 Gospel, ready to preach 67 "Greatest thing in the world" 66 Habit of not responding 72 Hand, the slack 74 Heart, giving the 71 Helper, our best 71 I am included 72 Imprisonment, profitable 70 "Jesus shall reign" 68 Jesus the light 64 Joy in work and worship 70 Left-handed men 75 Life, investments of 70 Life that counts 62 Listening in 60 Lord, given to the 68 Lord is to us, what 74	Love, devoted 64 Master's call 67 Miner, disappointed 61 Missions 67 Missions, safety in 68 Missionary, every man a 69 Missionary texts and themes 67 News, tell the 72 Personal influence 60 Personal work 60 Philosophy, sound 61 Prayer answered 69 Prayer, his 68 Providence 65 Religion too good to keep 69 Respond now 73 Risk, a safe 73 Rom. 1:16, greatness of 74 Saviours, saved to be 70 Skill of man and nature 63 Slavery abolished 69 Soul, three conditions of 71 Soul's choice 72 Suppose 68 Too much and too little 72 Transformed 66 Trust, a boy's 66 Try to help, did not 66 Veil, lifted 67 What must I do to be lost 72 Who will go 69
---	--	--

Numbers refer to pages

SCRIPTURE INDEX—OCTOBER, 1923

Ex. 4:2 89 Judges 3:15 75 1 Kings 19:12 60 Esther 4:14 62 Psa. 24:1 67 Psa. 27:1-9 74 Psa. 34:10 65 Psa. 62:6-11 71 Psa. 63 71 Psa. 63:1 71 Psa. 104:24 65 Psa. 119:39 60 Psa. 119:105 61 Psa. 138:1-8 74 Prov. 10:4 37 Prov. 11:22 71 Prov. 23:26 66 Isa. 30:21 71 Isa. 40:11 65	Isa. 41:10 71 Jer. 8:20 62 Ezek. 3:19 62 Zeph. 3:9 39 Matt. 13:52 55 Matt. 16:18 74 Mark 16:15 78 Luke 7:14 76 Luke 8:54 76 Luke 14:18 60 John 1:9 64 John 5:39 64 John 6:44, 63 61 John 8:36 65 John 10:6 66 John 11:28 86 John 11:43 76 John 12:32 61 Acts 5:15 60	Acts 10 71 Rom. 1:15 67 Rom. 1:16 74 Rom. 2:7 61 Rom. 8:31 62 Rom. 12:2 90 Rom. 12:21 61 1 Cor. 7:29 66 1 Cor. 13:13 66 1 Cor. 16:13 60 2 Cor. 3:18 64 2 Cor. 4:6 61 2 Cor. 5:8 64 2 Cor. 5:15 65 2 Cor. 10:10 66 2 Cor. 12:4 86 Gal. 6:2 76 Eph. 3:19 61	Eph. 5:16 61 Phil. 1:21 63 Phil. 3:14 74 Col. 3:14 61 1 Tim. 4:7 62 1 Tim. 4:8 66 1 Tim. 6:6 90 1 Tim. 6:12 61 2 Tim. 2:3 66 2 Tim. 3:15 62 Heb. 2:10 82 Heb. 10:38 64 James 4:13, 14 64 2 Pet. 3:9 64 1 John 1:5 65 Jude verse 21 61 Rev. 4:10 62 Rev. 14:13 55
---	--	--	---